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THE PRINCETON SEMINARY BULLETIN

In Honor of our Retiring President, Dr. James I. McCord

"President James I. McCord: The Measure of His Leadership"

Editorial

Ronald C. White, Jr.

The Past is Prologue

James I. McCord

Alumni Banquet Address, May 1983

Ministry as Presence and Process

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A Renewed Commitment

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Reflections

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James K. Morse

VOLUME IV, NUMBER 3

NEW SERIES 1983

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The Princeton Seminary Bulletin

VOL. IV

NEW SERIES 1983

NUMBER 3

Ronald C. White, Jr., Editor

J. J. M. Roberts, Book Review Editor

CONTENTS

In Honor of our Retiring President, Dr. James I. McCord	
"President James I. McCord: The Measure of His Leadership"	
<i>Editorial</i>	Ronald C. White, Jr. 137
The Past is Prologue	James I. McCord 140
<i>Alumni Banquet Address, May 1983</i>	
Ministry as Presence and Process	Bryant M. Kirkland 144
<i>Commencement Address, 1983</i>	
A Renewed Commitment	James I. McCord 149
<i>Farewell Remarks to the Class of 1983</i>	
What Every Pastor Ought to Know	David B. Watermulder 151
<i>Alumni Day Address, May 1983</i>	
Funeral Service for John A. Mackay (1889-1983)	
Reflections	William H. Felmeth 161
Reflections	James K. Morse 165
Bible Study	1983 General Assembly, Atlanta
"House of Living Stones"	Thomas W. Gillespie 168
"The Water of Life"	Sang Hyun Lee 173
Re-dedication of Tennent Hall	
Tennent as Symbol	D. Campbell Wyckoff 178
Tennent as Center	Freda A. Gardner 183
English Evangelicals and the Golden Age of Private Philanthropy 1730-1850	Roger H. Martin 187
Retirements 1983	
William Harte Felmeth	196
Donald Macleod	197

THE PRINCETON SEMINARY BULLETIN

James Hastings Nichols	198
Emma A. Rowles	199
D. Campbell Wyckoff	200

BOOK REVIEWS

Situation and Theology: Old Testament Interpretations of the Syro-Ephraimite War, by Michael E. W. Thompson	<i>J. J. M. Roberts</i>	201
Prophetic Faith and the Secular Age, by Levi A. Olan	<i>Ben C. Ollenburger</i>	202
Light of All Nations: Essays on the Church in New Testament Research, by Daniel J. Harrington	<i>John Carroll</i>	203
Palestinian Judaism and the New Testament, by Martin McNamara		204
Analytical Greek New Testament, ed. by Barbara and Timothy Friberg	<i>Bart D. Ehrman</i>	205
Handbook for Biblical Studies, by Nicholas Turner		207
The Other Gospels: Non-Canonical Gospel Texts, ed. by Ron Cameron		208
Abortion & the Early Church: Christian, Jewish, & Pagan Attitude in the Greco-Roman World, by Michael J. Gorman	<i>Mark A. Plunkett</i>	209
John Calvin: Treatises Against the Anabaptists and Against the Libertines, trans. & ed. by Benjamin Wirt Farley	<i>Elsie McKee</i>	210
The Practice of Piety: Puritan Devotional Disciplines in 17th Century New England, by Charles E. Hambrick-Stowe	<i>Ronald C. White, Jr.</i>	211
The Ministry in Historical Perspectives, ed. by H. Richard Niebuhr and Daniel D. Williams	<i>William D. Howden</i>	212
A Matter of Hope: A Theologian's Reflections on the Thought of Karl Marx, by Nicholas Lash	<i>Gibson Winter</i>	213
Theology and Narrative: A Critical Introduction, by Michael Goldberg	<i>David J. Bryant</i>	214
Practical Theology, ed. by Don S. Browning	<i>William D. Howden</i>	216
Introduction to Pastoral Care, by William V. Arnold	<i>James N. Lapsley</i>	217
Becoming Human, by Letty M. Russell	<i>Freda A. Gardner</i>	218
The Tears of Lady Meng: A Parable of People's Political Theology, by C. S. Song	<i>Ian C. Coats</i>	219
The Caring Church: A Guide For Lay Pastoral Care, by Howard W. Stone	<i>Gene Fowler</i>	220
I Believe in Church Growth, by Eddie Gibbs	<i>Richard Stoll Armstrong</i>	221
BOOK NOTES		224

THE PRINCETON SEMINARY BULLETIN

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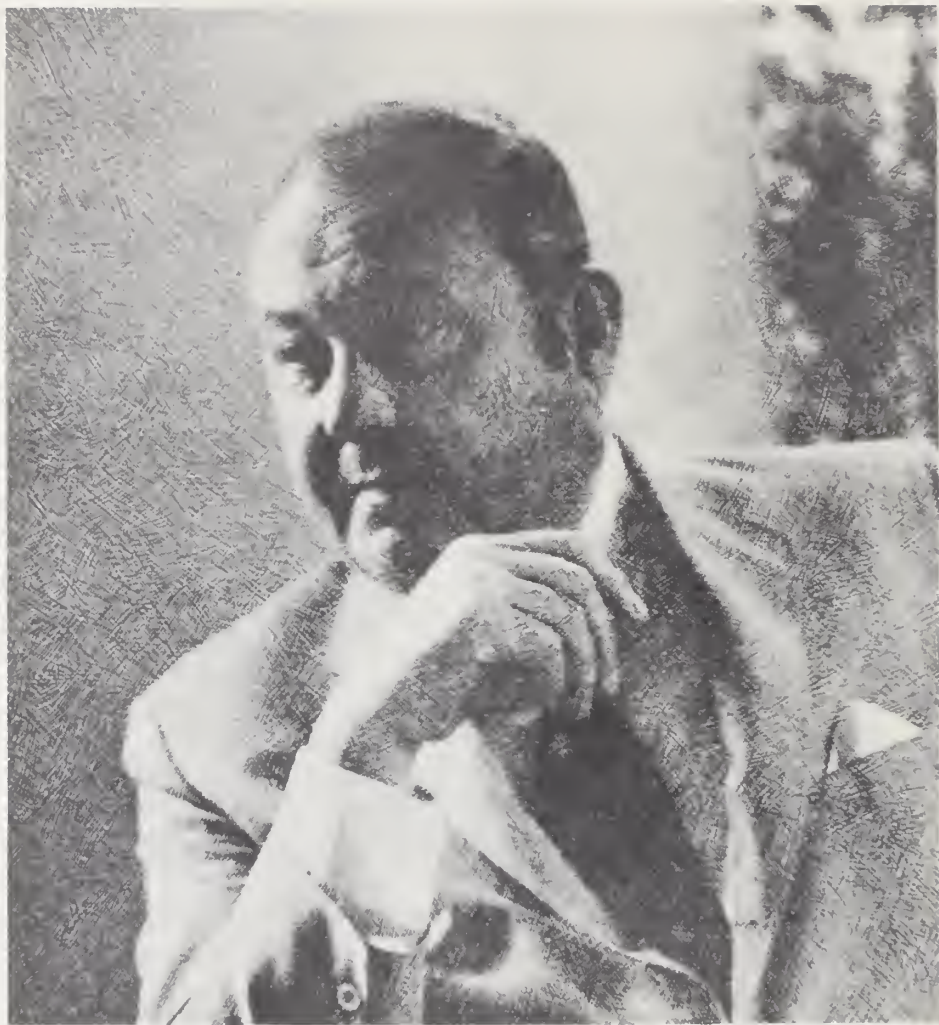
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Dr. James I. McCord, President 1959-1983

"President James I. McCord: The Measure of His Leadership"

by RONALD C. WHITE, JR., EDITOR

This issue of the *Princeton Seminary Bulletin* is dedicated to President James I. McCord. He retired as the fourth President of Princeton Theological Seminary on August 31, 1983. Addresses from Alumni Day and Commencement are published here. During this past year, eloquent tributes have reflected the spirit of gratitude of alumni/ae and friends for Dr. McCord's leadership and service.

President McCord is a hard man to slow down to honor. As everyone who knows him will appreciate, he has responded this year to the numerous tributes with brevity and customary quick wit. Faculty, administration, and trustees each said thank you at special occasions. Hazel McCord was feted at a gathering of the women of Princeton Seminary.

If President McCord seemed larger than life when you were in his presence, the measure of his leadership was that he always pointed beyond himself.

I

He began his presidential years at Princeton with a convocation address entitled, "The Idea of a Reformed Seminary." Listening afresh by the technology of tape one hears the vision of a new President who sees himself and Princeton Seminary as part of the larger Reformed tradition. In tones that were then a good bit higher-pitched, this young Texan who was not yet forty sketched his portrait for the future on a canvas well marked by persons, ideas, and institutions from the past. The congregation learned a history lesson that evening that included Renaissance humanism, John Calvin, Theodore Beza, and the Genevan Academy. But the past was prologue to Princeton Seminary as it looked forward to its sesquicentennial and a new era.

I want to underscore the Reformed tradition as critical to any assessment of the contribution of President McCord. When he was not in Princeton he was either with alumni/ae in this country or with brothers and sisters of the Reformed family across the world. He became active in the World Alliance of Reformed Churches while still in his twenties. He has been the leader of the Reformed family in this generation. In 1977 at St. Andrews he was drafted to become President of the World Alliance of Reformed Churches because it was recognized that his leadership was critical to the future of the alliance. The World Alliance is the largest of the Protestant bodies, embracing nearly 160 churches with over 70 million members around the world. Much of his leadership could never be publicized as he labored tirelessly for churches that were minority bodies both in an ecclesiastical and political sense in their countries. His special love was for the churches of eastern Europe and he travelled there countless times at their invitation. Dr. McCord was a leader in the larger ecumenical movement, including the World Council of Churches, but he believed that true ecumenicity grew out of honest dialogue from within a tradition.

II

As the years passed James I. McCord and Princeton Seminary almost seemed synonymous to new arrivals, but the President pointed students beyond the present President, faculty, and administration to a Seminary community committed to the service of Christ's Church in all generations. Not an alumnus himself, Dr. McCord knew the history of the Seminary almost as a resident church historian. It was also church history present tense. At special gatherings on campus he would introduce each member of the faculty and administration or trustees unerringly and with knowledge of details that sometimes surprised the person introduced.

Nowhere was the continuity of the Seminary seen more clearly than in the numerous occasions Dr. McCord paid tribute to his esteemed predecessor, Dr. John Alexander Mackay. Dr. Mackay, who died on June 9, 1983, is remembered in this issue through the Recollections offered at the funeral service. Plans are now being made for a future issue of the *Bulletin* which will offer perspectives on President Mackay's career. No one paid greater tribute to the Mackay presidency than his successor. In retrospect, Princeton Seminary has fared so well since the disruption of a half century ago because two strong Presidents were at the helm during a period of forty-eight years that has witnessed tremendous changes in church and world.

III

President McCord pointed us beyond mere institutionalism to the theological task. In that first convocation address the entering junior class was invited to join the "theological enterprise." Princeton Seminary was to be a community whose thought and life were governed by the Word of God. Theology became a lively conversation on campus. Students looked forward to Dr. McCord's lectures in theology and ecumenics. His annual seminar at the Center of Continuing Education was often the largest event of the year. His addresses at Alumni meetings across the country were eagerly anticipated because one always knew that the word from this President would be a theological word.

President McCord's constructive theology was conveyed with a conviction that "theological amnesia" was a pervasive contemporary disease. Amnesia meant that many proceeded pell-mell into contemporary issues without the foundation of biblical, theological, and historical studies. He early initiated the Center of Continuing Education because of his belief that the theological enterprise meant lifelong theological reflections. Anyone who glanced over at Springdale in the late evening knew that Dr. McCord's own reading schedule was alive and well, usually beginning at 11:00 in the evening and continuing to 2:00 and beyond.

IV

Finally, President McCord pointed beyond himself to countless individuals whom he encouraged. In speaking recently with a member of that entering class in the fall of 1959 my friend recalled the remarkable McCord memory that could call students by name in the first weeks of the semester. Whether in Los Angeles or Little Rock that phenomenon continued, punctuated by a conversation at alumni meetings that asked about a particular series of sermons at the church or recalled the names of the pastor's children. Ordinations, installations, counsel about critical decisions so often involved Dr. McCord—in person, on the telephone, or by a timely letter. We all knew that Dr. McCord's intercessions could make a difference. His early mornings were consumed by a ministry of correspondence. How many of us received a letter back within the week, the result of a pattern of faithfulness to persons across the world.

His model of service and his encouragement to excellence energized those of us who were his students and colleagues. We knew he was working harder than we were. The story is told of the conference in Eastern Europe to be accompanied by meetings in Geneva. The conference ended early in Hungary and Dr. McCord returned to Princeton for less than twenty-four hours to attend to Seminary business before flying to Geneva.

A Seminary president and teacher, he loved the parish and told us again and again that was where the action was. Calling for rigorous academic preparation he was at the same time impatient with any theology that did not act in love to meet the needs of people. His greatest joy was the reporting back to him of the developing ministries of Princetonians young and old out there on the field.

Words are the medium of the *Bulletin* but they are inadequate to capture properly the magnitude of the contributions of James I. McCord. My own life has been molded by his concern, intervention, and direction at every important juncture. So many who read these addresses would tell of the encouragement in their own journey of ministry by President McCord.

These are not final words of tribute. Dr. McCord is out on the frontier again, this time as Chancellor of the new Center of Theological Inquiry. A perspective of his Presidency still waits evaluation. His financial stewardship is a foundation for the Seminary stretching into the twenty-first century. He has told us that there will be no McCord memoirs. Those of us who have had the privilege to know him realized from the first day that we were in the presence of a very special person, but the beauty of his legacy is that he pointed beyond himself to the Christ whom he bids us to magnify and serve.

The Past Is Prologue

by JAMES I. McCORD

Alumni Banquet Address, May 1983

IT HAS been a wonderful day and a wonderful evening when so many Princetonians have returned home for your day and your Class reunions. You have been so kind in your remarks about Hazel and me that I am tempted to become lyrical and autobiographical. However, I learned from the late Dr. Robert E. Speer to overcome this temptation. When he was asked if he planned to write his memoirs, he responded that "if the Lord will hide my sins, I shall not parade my virtues." I intend to follow that philosophy now and in the future.

I cannot begin without expressing my profound gratitude to all of you for these past twenty-four years, which have been rich and fulfilling. I am grateful not only for your support of Princeton Seminary, which has been magnificent, but also for the quality of your ministry in the service of Jesus Christ. You are part of an extended family that reaches around the globe, and I do not know a more distinguished group of women and men than those who have passed through these halls, representing many churches and many traditions but one common faith in Jesus Christ.

To the members of the Board of Trustees I want to pay special tribute for the enormous amount of time, energy, skill, and commitment which you bring to the program of the Seminary. Without such distinguished leadership Princeton would not be the strong institution that she is today. You have humbled me by your generosity in the

support of theological education and by your high standards of expectation and performance.

To the faculty let me express my great thanks. You are a distinguished group, and as the faculty is renewed it will continue to be a scholarly group of the first order. The most important thing that takes place in Princeton Seminary is under the direction of the faculty. This goes on in the Chapel, the classroom, and the study. No institution can be stronger than its faculty. We with administrative responsibilities represent scaffolding, something that must be there to hold an institution together, but we must never lose sight of the first priority of worship, research, and teaching.

To the students may I express genuine gratitude, and add that on retirement I shall without doubt miss you most. There is something in the zest, enthusiasm, and idealism of each student generation that is tremendously inspiring and uplifting.

A visitor to Washington, D.C., got off the train in Union Station and took a taxi to the place where his meeting was to be held. His route took him by the National Archives Building, where he saw the legend inscribed over the door—"All that is past is prologue." He asked the taxi driver what the inscription meant, and the driver responded, "Brother, you ain't seen nothin' yet." We know something about the past of Princeton Seminary from many sources, and most recently from the first volume

of the projected history by Dr. Lefferts A. Loetscher. Its title is *Facing the Enlightenment and Pietism: Archibald Alexander and the Founding of Princeton Theological Seminary*, and it makes clear the dialectic within which Dr. Alexander lived and worked. A Virginian by birth, he came from the Pine Street Church in Philadelphia to found the Seminary and to chart its direction for what turned out to be more than a century. What he sought to do was to work out a balance between sound learning, and he meant scientific learning, and deep Christian commitment. He sought to resolve the tension between the Enlightenment and pietism. Pietism had emerged in Germany at the close of the Thirty Years' War as an instrument of the renewal of the Church. It was, you will recall, the last of the religious wars in Europe and the churches were ravished and exhausted. Pietism sought to restore genuine piety by insisting on a deep personal commitment to Jesus Christ and warm Christian spirituality. In my opinion, Dr. Alexander was remarkably successful in what he set out to achieve as he charted the course of the Seminary.

Dr. Loetscher did not continue beyond Alexander, whose influence prevailed well into the twentieth century, but we do know something of the events that transpired after the end of this particular tradition. There was the period when Dr. J. Ross Stevenson presided over the Seminary when the fundamentalist-modernist controversy erupted on this campus, although in a uniquely Princetonian form. I have always felt that Dr. Stevenson is the unsung hero. Living in a time of troubles, he remained a gentleman throughout and moved the institution in the direction he felt it should go. After the great

schism, it fell to Dr. John A. Mackay to reset the course of the Seminary, beginning in 1936. What a magnificent career he had! Realizing that theology would have to take on new strength and impulse, he turned to Europe and to neo-orthodoxy to recruit a new faculty. At the same time there was created under his leadership the theological quarterly, *Theology Today*. He was convinced, as he said in his inaugural address, that theology had to be reinstated as central to the life of the Church, and in this conviction I have joined him whole-heartedly. This saint of the Church and beloved friend reached the age of 94 on May 17. What a debt this institution owes him, for when the history of the past is completed one of the most magnificent chapters will be the story of his administration.

But the past is prologue. I am convinced that the greatest chapters in the life of this institution lie ahead. Many generations have poured their lives into bringing it to its present position, but others will come and take it to new heights of service in its educational mission in the ministry of the Church. Why am I so optimistic? Let me give you three reasons for this confidence. First of all, there is a new situation in the Church today. We are seeing the Church with different eyes, especially in its mission throughout the world. We are no longer saying that the Church is a dying institution, that the Christian faith is on the wane, and that its only future is to continue to shrink, wither, and die. Rather, some of the most thrilling chapters in the mission of the Church are being written at this very moment. I think of Eastern Europe, where I shall be flying Friday night in order to participate in the fourth round of the Russian Orthodox-Reformed Theological

Dialogue in Odessa. There is a tremendous revival of faith among the young people, especially among university students, and this is true both in the Soviet Union and in the satellite countries of Eastern Europe.

Many of you have heard me quote Dr. John Mbiti on the situation in Black Africa, where every day an average of 16,000 persons joins the Christian Church. Many are confident that by the end of this century the most Christian continent will be Africa. Dr. Samuel M. Moffett has brought us up to date on the sensational development of the Church in Korea. This is a new era in the life of the Church. We now realize that we have been living in a pre-Christian world and that the Christian mission is not at its end. We are still in the early days in the promulgation of the Gospel.

But we do not have to go abroad for illustrations. In our own country there is a new openness to faith, a new hunger and quest for something stable and renewing. There is a quiet desperation concerning a way of life that is too narrow that is turning people toward the Gospel and the gift of grace. As for us Presbyterians we shall soon overcome a split that took place in 1861 and shall become a reunited Church, a national Church. What is more important, however, is that we become a reborn Church. A reborn Church would come alive with its mission, fired by the Spirit of God.

In the second place, we are in a new situation in theology. Throughout the year with alumni/ae we have been reflecting on the topic of a "Doxological Faith." The *United States News and World Report* in its cover story for Easter dealt with a turn to the sacred. Not only are theologians writing about transcendence, but sociologists like Peter Berger

and scientists like William Pollard are sounding the same note. A doxological faith is a faith that is aimed toward God, that inspires a life of mission and service. It is big enough and broad enough to enable us to affirm our spiritual nature and that we are made in the image of God. It is rooted in worship, in the liturgical life of the people of God. I believe the soil is ripe for the cultivation of this kind of theology to bring balance and dynamism to the life of the Church.

The past is prologue, in the third place, because of the new situation that is developing in Princeton Seminary. All of us welcome the appointment of Dr. Thomas W. Gillespie as the Seminary's fifth President. He is in the classic Reformed tradition of the scholar-pastor. He took his doctorate in New Testament, has taught in other theological institutions on an adjunct basis, has served as trustee of a sister theological seminary, and has had two great pastorates. Increasingly he has been involved in the life of the whole Church, where he is counted on for wise theological guidance and ripe Biblical scholarship. I know he will receive your full support as he assumes his responsibilities here on September 1.

Dr. Gillespie will preside over a new and enlarged faculty. Distinguished colleagues are retiring at the end of this year, including Drs. Bernhard W. Anderson, Donald Macleod, James Hastings Nichols, and D. Campbell Wycokoff. All of these will be replaced at the senior level, and invitations are now out in most of these areas. New faculty additions have already come in the Biblical department and in theology. Two distinguished Professorships have now been endowed to add personnel in systematic theology and historical theol-

ogy. Let me repeat—the quality of a faculty determines the quality of an institution. Quality is a criterion that simply cannot be compromised.

Equally exciting are the new and diverse constituencies which the Seminary must serve. A few days ago I was in Salisbury, Maryland, for the celebration of the Tricentenary of the coming of Francis Makemie. This was the beginning of the migration of the Ulster Scots, who have played such a crucial role in the life of the Church in this country. The two heaviest concentrations of Presbyterians remain in western Pennsylvania and the Carolina Piedmont, where Ulster Scots settled. Now there are other immigrations that have come and are coming to these shores and that will create a much more diverse constituency. One is the Afro-American for whom we shall continue to have responsibility. Another is the Hispanic-American whose numbers are growing at a phenomenal rate and for

whom we shall continue to have responsibility. But the most Presbyterian group is the Asian-American. They have been rooted in their churches back home in Korea and Taiwan, and they will need to be ministered to in this land. Already the Young Nak Presbyterian Church in Los Angeles has a membership of 30,000 souls. This is only one congregation, and others are springing up across the continent, with a very active congregation in Princeton. A committee of the faculty is working on plans for a Center that will help meet some of these emerging needs and enable the Seminary to relate to this wider and more diverse constituency. I believe these new groups will bring the same enrichment that the Ulster Scots brought to the Church and the nation. All that is past is prologue. We have entered into the labors of others, and now others will enter into our labors. The greatest days of Princeton Seminary lie ahead.

Ministry as Presence and Process

by BRYANT M. KIRKLAND

Since 1960, the Rev. Bryant M. Kirkland has been minister at the Fifth Avenue Presbyterian Church, New York City. A native of New Jersey, he is an alumnus of Wheaton College and Princeton Theological Seminary. He has also received honorary degrees from a number of colleges and universities. The author of several books, Dr. Kirkland is past president of the Board of Trustees and has served as Visiting Lecturer in Preaching at Princeton.

Commencement Address, June 1, 1983

PRESIDENT McCORD, distinguished faculty, eminent trustees, honored graduates, loved ones, it is a joyful responsibility to speak these words of greeting to you. It is also a deep struggle of the heart to be able to express adequately all the words of commitment that you friends and I, together with the trustees and the faculty, feel for this seminary. The trustees would want me to express their love to you graduates and to the faculty. But more, especially, they would want me to affirm the deep inexpressible love of all of us for our distinguished president and his lady as we worship God and rededicate our lives in this commencement hour. We focus our gratitude to God on the fruitful years of leadership under Dr. and Mrs. McCord.

Arthur Stanley Eddington, commenting on the teaching of Albert Einstein, said that every once in a while someone comes and actualizes among the myriad possibilities a new emphasis and way of life. For these past twenty-four years Dr. McCord has lead us in a great and noble tradition. He is widely respected not only in our theological world but far beyond it in the wider circumference of our international culture. Men and women have recognized in him a leader of decisive action and

courage which is always tempered with loving, warm reflection. In these confused decades they have sensed in him a man who is catholic in his interests and endeavors and who is at the same time disciplined in the reformed tradition. They have perceived a man who is true to the Gospel of Christ and lives for its future fulfillment despite the confusion of the era. How can we repay such a debt of steadfast leadership to the seminary and the worldwide church?

Young graduates, we can repay the debt by dedicating ourselves to the high potentials that are in our several ministries ahead of us. Therefore, with you, I pray God's richest blessings of joy and fulfillment for Dr. and Mrs. McCord in their celebration on this memorable day and in the glory of the years ahead of them in their continued leadership and their abiding friendship for each one of you. God bless them, we pray.

I

Friends, there will always be the need for a spiritual minister, guru, guide, shepherd, or mystic, whatever you may wish to call such a one. The world is confused and seeks a direction. As Dante said in one of his cantos, "Midway in the journey of life, I found myself in a dark forest, and the straightforward path

was lost." Even if there were no graduates of Princeton or any other seminary, the world would create its own priesthood and thrust upon it the search for spiritual direction. Among all the calls of our generation, there is a deep hunger and a yearning for a sense of the transcendence of God.

Besides that, there is a need to recover a sense of history and purpose. There is still a third heart cry in public writings that Dr. McCord has led us all to perceive and to identify as a search for future hope. Many of us have come through years where men and women have deprecated the eschatological sense of future fulfillment. Men and women have come out of flat years, likewise, when they have denied the significance of history. Men and women have also been tutoring us that this world is all that there is—only what we can see, feel, and measure. Increasingly, however, this generation expresses a new hunger for the transcendence of God, an urgent sense of the meaning of history and its pain, and a yearning for the future fulfillment of our hope and labors together.

But, at the same time that the world will create a ministry for you and show you its need, it will also provide a polarity and seek to test you. If it can, it will seek to deny your ministry. If you read through the Scriptures, you will discover there has always been this antipathy. In a sense, there are two orders of ministry. There is the order of Melchizedek, and there is the established school of the Aaronic priesthood. All through Scripture and in our private hearts, young men and women, there is this battle to be conformists, to play it safe, to deny history, to eschew the transcendent, to live for the moment rather than to be the voice of one who

like Micaiah was in touch with the presence of God in the depths of his dungeon. Even there, Micaiah participated in the process of God's working and proclaimed the promise of life to be fulfilled.

You will find this testing in the public media, in the midst of your own congregations, and in your world of culture. They will seek earnestly to test if you truly have a word from God for them. That is why I have reduced to one sentence what I have to say. In a world that is hungry for your spiritual leadership and yet will test you, they will seek to find in you a ministry of presence, of process, and of promise. The world will seek to find you present with them as a human being. They will hope to find you engaged in the process with them of living the full human life and in finding the presence of God. Despite all the clouds of anxiety, people will hope to find in you a confidence in the promise that the kingdoms of this world shall become the kingdoms of our God and King and that he shall reign forever and ever.

You will need an inner vision to sustain this ministry. Before St. Paul's time, Plato said, "God did not give the vision to the wise, but to the foolish." The wise man in his wit cannot accept it. Only a person of simple faith can live in the presence of God, with a sense of process, for the promise yet to be fulfilled. That is your ministry.

If you want two correlative Scriptures, read II Kings 6 where Elisha and his servant are surrounded in Dothan by the chariots and armed forces of Syria. Early in the morning the servant wakes up and says to the prophet, "Look, we are surrounded!" Elisha said, "Lord, open the eyes of thy servant that he may see the presence of the Eternal."

And his eyes were opened, and he saw, as it were, chariots of fire surrounding them and understood the promise that "They that are with us are more than they that are against us." So with the blinded eyes of obduracy afflicting the Syrians, the prophet and his servant passed through their midst unrecognized.

That is a model, in a sense, of the way we have to do our ministry. If you would rather have a New Testament lesson, read chapter 26 of Dr. Luke's Acts of the Apostles. Paul is standing before the royal court addressing Festus and King Agrippa. He says, in summary, "I have not been disobedient to the heavenly vision. And I would, Sir, that you too, except for these chains, could live in the light of that inner vision." If you can sustain the inner vision of Jesus Christ, dear friends, who knows the potential of this class for carrying out the spirit of ministry learned from our remarkable President McCord, whom we have enjoyed these years. You can in your vital ministries truly turn the tide of history. If you can preserve that inner vision and if you can realize the power implicit in God's presence made visible in human experience, you can influence the culture of the next decades.

II

Unfortunately, you have been brought up in a television era. One of the confusions is that no close-up truly captures the whole scene. It never does. On December 17, 1903, two sons of a Methodist Bishop flew an orange crate for a few seconds on the sands of Kitty Hawk. That illustrious newspaper, "The New York Times," did not even send a reporter there because it said, "there will be no significance to what they are

doing." Today, from Princeton Airport you can go within fifty hours anywhere in the world. I wish those brothers had been Presbyterians, but still no one ever knows the implicit potential in an event because a close-up can never tell the whole. Likewise, who of us can know what future blessings are locked in your hearts this morning?

More than that, no single event ever tells you all that is contained in it for the glory of God. No single event explains everything in itself. On a June day in 1859 a young Swiss, Jean Henri Dunant, was in Italy on vacation and happened to be caught in the middle of a battle of French and Austrian forces. They were routed from their carnage by a thunderstorm which left forty thousand individuals bleeding and dying on the slopes. Dunant ran into the village of Solferino and pounded on doors. He summoned that small community to come out with sheets, pillowcases, and slips torn into bandages to bind up the wounded. There was no widespread humanitarian medical service in that era. Out of that came the world Red Cross movement because a young Swiss on vacation happened to see the process working. Today you take for granted the whole idea of first aid and emergency care. You never know how God's presence moves through individuals in human situations to build new life because no single event reveals all that is in it.

Furthermore, no circumstance is complete without perceiving the personal element in it. When you get discouraged in your ministry, young men and women, turn to the beautiful writing of Flannery O'Connor, that recently deceased catholic writer. Your help will come not so much from what you read in her letters or books, but by

remembering her life, dead at 36, confined to a red clay farm in Georgia with an incurable illness. Out of that limitation her spirit incandescéd. In brief years, in a limited post, she changed the tenor of her world because she put the presence of her heart into the process of living with the promise that the Gospel meant something substantial. The same thing can happen to you. Any post where you may serve cannot restrain the possibilities of the impact of your life, as you serve there and maintain the inner vision. As you seek by presence in the community and by process of God's providence to make the promises come true, you will become a contributor, a minister.

III

William James (certainly I could not attest a more pragmatic person) said that the very participation in the process of life increases your options. Many men and women today take a static, hopeless, or apathetic view of the endeavor of their lives. William James testifies to what we know in Scripture—that God works together in and through all sorts and kinds of people to accomplish his will. God is the one who is working unseen in the process of our lives.

Now I am talking about history—about Princeton history. Out here lie buried the bones of Jonathan Edwards. Jonathan Edwards had what I hope none of you will have, an expulsion from his pulpit. Unfortunately, in the midst of a controversy he asked for an increase in salary. If you do not remember much else that I say, do remember that! He lies out here, the first writer of American psychology, a man whose papers are still being unfolded and brought to modern usefulness. What I am saying

is that his life was part of the process when he came down here from exile to be president of this great complex of which we are partners. He came down here out of heartache and exile and died within the year because he gave his arm for inoculation to show his support and courage for that medical process in its early development.

Each person's contribution builds on the other. We have an obligation to our devoted President McCord to build our ministries on his vast contribution and that of all who have gone before. Take the name of James McCosh. That name is a building to you men and women of today. But James McCosh was a Scotch Presbyterian who put iron and stone into this community. He prayed individually with every graduate before he left the university. His courageous wife helped create the whole spirit of care for students. That is why the infirmary is named for her. Today when we proudly look at all the glory of Christian ministry, we must not forget the men and women who have gone before us in the process. People are counting on you, too, to be part of that process. God works in everything. God has a role for everyone of you to fulfill. God has something to do through you.

I was thinking the other day that you younger people probably do not remember John R. Mott. He was one of the progenitors of the ecumenical movement that has been carried to new heights by Dr. McCord and Dr. Eugene Carson Blake. Let me ask you who brought John R. Mott to a faith in Jesus Christ? It was a Baptist minister named Foster. Not many remember his name. Nobody will remember the names of many of us, but they will remember that we were partners in God's creative process in the role that we are fulfilling

to help bring significance to present-day history. God always has a blessing for you in whatever task He calls you. He makes you a partner in the process of that activity which may be completed by other persons.

IV

Even so worldly and sophisticated a Frenchman as Gustave Flaubert said that the glory and richness of life is not in its beauty and its ease, but in facing challenge in your hour of despair. If you will keep the inner vision alive as we face the tremendous problems of today you will make a significant contribution in your ministry. I do not have to enumerate the issues because I know from you students that they are deep in your consciences. But do not depart from this great seminary without hope that you are a partner by your presence and the presence of God in the process, because you hold out to men and women the promise of hope in God's kingdom. I appeal to you to uphold the Gospel with an eschatological sense. We do not know when the Great Day will be, but we believe the promise is true as given in the writings of Isaiah. "When you walk through the waters, I will be with you. They shall not overflow you." The orchestrated music of the Book of the Revelation of St. John proclaims, "The kingdoms of this world shall become the kingdoms of our God, and He shall

reign forever and ever, King of Kings, and Lord of Lords." It is possible we shall not be burned in nuclear holocaust because of you, a presence in a community, a partner in the process that has transcended centuries proclaiming a promise like the one to Abraham which he never saw fulfilled in his lifetime.

That is the kind of leadership we have had in James and Hazel McCord who have held us up to the future with hope. When you remember this commencement day and the deep love and affection we have for these dear friends, I want you to recall another leader, the president of William and Mary College in the dreadful days of 1881 to 1888 when William and Mary College and much of the Southland was bankrupt after the carnage of the Civil War. The doors on the campus of this little college flapped in the wind. No students walked the grass. The faculty had long since departed unpaid. But Dr. Ewell stayed on the campus, and every day for seven years walked over to ring the chapel bell in hope, a ministry of presence, process, and promise. Today in the lustré of this glorious occasion, William and Mary College continues to make a contribution to the host of men and women who have learned the truth of the motto of this seminary: Sound learning linked with devoted piety is the hope of the future. In the name of Jesus Christ, our Lord, we commend you to your several ministries in His service.

A Renewed Commitment

by JAMES I. McCORD

Farewell Remarks to the Class of 1983

THE CLASS of 1983 is unique in many ways, in its balance, its gifts, and its promise. But you are unique, too, in the number of faculty and members of the administration who are joining you as you are graduating from the Seminary. To all of them who have contributed so much to the enrichment of this institution I want to record my profound gratitude. This list includes Dr. William H. Felmeth, Vice President for Development, Ms. Emma Anderson Rowles, my Administrative Assistant, and four senior members of the faculty, Dr. Bernhard W. Anderson, Dr. James H. Nichols, Dr. Donald Macleod, and Dr. D. Campbell Wyckoff. It has been a privilege to work with them as colleagues in the theological enterprise. May your years be long and your opportunities for service boundless.

My farewell remarks will be brief. Jesus said to his disciples, "If any man would come after me, let him deny himself and take up his cross daily and follow me." That injunction seems clear enough, but we Christians have spent centuries trying to make Christianity into something other than a faith commitment. We have tried to substitute intellectual assent to a system of propositions or we have reduced Christianity to a moral or ethical code. We have traded theology for ideology, and there is little wonder that the Church and the world suffer.

However, I am convinced that this generation will answer the summons of the Master with a new commitment that will be transforming. Recently

Daniel Yankelovich published a volume entitled *New Rules* in which he contrasts an ethic of self-fulfillment with an ethic of commitment. There is a growing disenchantment with the meaninglessness of the uncommitted life and the selfish hollowness of narcissism.

In the first place, we are called to a renewed commitment to this good earth on which God has put us. We are required to assume responsibility for what the late Barbara Ward called "space-ship earth." Anyone born since the close of World War II has lived under the threat of atomic and now nuclear extinction. And to this has been added a host of other catastrophic threats that loom over the future of the human race and the future of the whole creation. We must shamefully confess that we stand in the tradition that has been most responsible for the way the earth has been neglected and her resources pilaged. We have tended to think of nature as an object, a thing, something over against us, something to be squeezed and ravished. One consequence of human sin is our alienation from nature. Now we have been caught up short and reminded dramatically of creation's ecological limits and the true meaning of human stewardship. We can only have dominion over the earth when we take seriously our responsibility for it.

I believe, in the second place, we are called to a renewed commitment to our neighbor. One characteristic of this age is the loss of the reality of the "other."

When we are turned inward, we become solipsists and rule out the possibility of the neighbor. But the second great commandment implies that we must first recognize the neighbor and affirm the neighbor, and only then will we be able to love our neighbor as ourselves. We cannot proceed far into the twenty-first century with a world that is divided among races and along lines of wealth that separate the human family. It was Dostoyevsky who said that "as long as one person suffers, I suffer." This is the kind of moral sensitivity that takes the neighbor seriously and that leads to the erasure of all discrimination that separates and enslaves. Christian discipleship involves a revolutionary commitment to people, to the neighbor, to the "other," and not to causes, however alluring they may be.

Finally, we are summoned to a renewed commitment to that One who is highest, who is great enough and grand enough to compel and command us. Dr. Diogenes Allen has reminded

us in his most recent book, *Three Outsiders*, that today we are familiar with God's love for us and our duty to love our neighbor, but that the first and great commandment, to love God with our total person and passion, is seldom mentioned. But only when we do become infused with love for God are we able to put our lives into His hand to be guided and sustained by Him through the days of our years. We are being told now that as far as job opportunities are concerned the clerical profession is overpopulated and that job prospects in the future will not be good. Statistically this may well be true. But I can guarantee every one of you that if you will put your life into God's hand and be willing to commit yourself to His leading, you will never worry about a job. The ministry is more than a job. It is a vocation. One is called to it and the vocation is to be part of God's continuing mission to the world in Jesus Christ. He will go before you, and He will sustain you.

What Every Pastor Ought to Know

by DAVID B. WATERMULDER

A native of Iowa, the Rev. David B. Watermulder is an alumnus of the University of Kansas and Princeton Theological Seminary. He has served pastorates in New Jersey, New York, Illinois, and since 1962 has been minister of the Bryn Mawr Presbyterian Church in suburban Philadelphia. He is vice president of the Board of Trustees at Princeton, and has served in such major positions as President of the Board of National Missions of the United Presbyterian Church and as a member of the General Assembly Mission Council. Dr. Watermulder is the author of the Advent-Christmas book in the "Proclamation" series published by Fortress Press.

Princeton Seminary Alumni Day, May 31, 1983

THIS MORNING we turn our attention to the pastorate and "what every pastor ought to know." It is a good time to focus on the work of the pastor, for many of us are here today to honor Dr. McCord who has been a remarkable pastor to generations of seminary graduates. In good times and bad he has stood like the rock of Gibraltar, bringing stability and strength to those in need. Today we salute Jim McCord and thank him especially for the pastoral inspiration he has brought to us all.

Sometimes, however, the role of the pastor is not given the credit it deserves. I recall a luncheon meeting which our Presbytery sponsored for its ministerial candidates several years ago. Some of the seminary students were asked to speak, and their comments went like this: "Of course, I wouldn't think of becoming the pastor of a church! I am interested in the special types of ministry and the 'pilot projects' which are available. I certainly am not going to get stuck in a pastorate. I want to be where the action is."

Since then most of us have learned

that the pastorate is exactly where the action is. We have learned to appreciate the immense help that the nonpastors give us, but we have also re-discovered the truth of the old saying, "If it doesn't happen in the local church, it doesn't happen." Since those chaotic days of the late sixties, big changes have come in the thinking of would-be ministers. Now the comment we are most likely to hear is, "I want to be a pastor. That's where the people are. That's where your ministry can make a difference."

I sincerely believe that. I have always believed it. Although I am a long way down the path of my ministry, with far more years behind than ahead, I still am awed by the incredible things that can happen to people because they belong to the church, and I still am mystified by the fact that God uses people like you and me to make these things happen.

You and I also know that we can lose that sense of awe and wonder. The everyday-ness of our work can overwhelm us. The vision that once beckoned can elude us. Then we are likely

to forget those things that every pastor ought to know. But for this moment, let us recall some of them.

I

Every pastor ought to know that she or he is *not out there alone*. We are part of something called the church which is defined in the Scriptures as the body of Christ. We are surrounded by a framework which not only holds us together but also provides us with the support we need if we are going to carry out an authentic ministry.

Some pastors know that. Others either do not know it, or if they do, they don't make use of it. We all know about "clergy burn-out" and the problems it brings to both the pastor and the parish.

There is a whimsical story about a traveler in the desert who lost his way. As he grew weaker under the heat of the merciless sun, he saw an oasis in the distance. "Oh," he said to himself, "my mind is deceiving me. This is nothing but a mirage. There is nothing there." As he drew closer, he saw the date palms and the grass beneath them. He even saw the bubbling spring.

Being a sophisticated person he said to himself, "I know this is nothing but a wish-projection. It is a thirst-illusion which my emotions crave to satisfy. I must make sure that I don't project my need into these fantasies. How cruel my mind can be, to taunt me like this in my hour of need."

A short time later two Bedouins came to the same place and found the body of the traveler who had died from thirst and hunger. The one Bedouin said to the other, "How strange it is! The dates are almost dropping into his mouth, and yet he starved. The water from the spring is within reach, and yet he died of thirst. How could this happen?"

The other man answered, "He was a modern man who was afraid that he might be deluded by a wish-projection. He was too sophisticated to accept reality."

I think this story says something to us who are pastors. Immense resources are right there within our grasp, but somehow the times of circumstances have caused us to regard them as an illusion, so that we do not take advantage of them. Pastors caught in this situation may have the best of intentions and may profess a strong faith, but somehow neither their intentions nor their faith have given them the support they need. Like the man in the desert who starved in the midst of plenty, they too feel that they are all alone, with no help in sight. Instead of affirming, "The eternal God is thy refuge and underneath are the Everlasting Arms," they simply resign themselves to the fact that the bottom has dropped out.

But every pastor ought to know that she or he is *not* alone. The resources we need are there within *the very nature of our calling*. No doubt we should use the many opportunities to replenish ourselves (through such things as continuing education) but behind all such efforts there has to be—and there is—something else. It is called the Church of Jesus Christ. It provides us, as nothing else can, with a sense of *authenticity* which gives a certain *authority* to what we do. If we are consumed with techniques, it brings us something that goes beyond our role-playing and strikes at the essence of our calling. We are part of a great company. We are not alone!

II

This leads to the second reality that every pastor ought to know: *God's grace is greater than our gimmicks*. I suppose

this must sound trite, but if all the free literature that comes across our desks is any indication, there is literally no end to the plans, programs, and panaceas that someone out there wants to sell us so we can revitalize our ministry.

No doubt some of this stuff is good and we would do well to use it. But what we need more than clever innovations is a sense of authenticity. Almost every week we are presented with some new technique—psychological, sociological, theological, and always emotional. Good as these techniques may be, ministry does not become valid because we have learned how to be technicians, but rather because the grace of God has given a certain objective reality to what we say and do.

Then we pass what Joseph Conrad called "the shadow line" and we are confronted with "a solid world of things, each with its fixed shape, each with its point of balance, each with its price; a world of fact, not poetic image, in which what we have spent on one thing, we cannot spend on another; a world inhabited by others besides ourselves, who cannot be reduced to mere reflections of our own emotions. . . ."

Somehow, we find it easy to lose touch with that strengthening, supportive world, and in our despair we burn out because we seem to see everything in subjective terms. Then the power of God himself appears to be dependent upon our experience of it. What pastor among us has not been caught in a situation where we tried to draw from our own resources to comfort or counsel a person in need? We may have thought that the only way we could be effective in the presence of such situations as death, or tragedy, or failure in interpersonal relations, was to have gone through that situation ourselves.

Then we learned later, with considerably more wisdom and perhaps a little less egotism, that the greatest gift we can bring to persons in such situations is not something we improvise but something God provides—his *grace* which enables us to walk through the valley of the shadow of death, and assures us that nothing can separate us from the love of Christ, and reminds us that "There's a wideness in God's mercy, like the wideness of the sea."

I remember seeing a group of mediocre actors perform a nondescript play by an unheard of playwright whose name best remains unspoken. It was awful. Once in awhile, by dint of their own effort, the performers brought some sparkle to the drama, but the whole thing was so bad that even when they strained to do their best, they were pretty sad.

I remember another occasion when a college troupe did a very average performance of a familiar play by a well-known author. The experience wasn't electrifying, but it was satisfying. The actors weren't brilliant, but they had something more than themselves to give. The compelling force of the play itself compensated for their inadequacies.

The mysterious magnitude of the grace of God is like that. It provides us with something we haven't got and it puts authenticity into what we *have* got. If our work seems futile, it may be because we have no great plot, no compelling truth, to present.

Paul must have had that in mind when he wrote to the Christians at the Church in Corinth, "I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified . . . Christ the power of God and the wisdom of

God. For the foolishness of God is wiser than men's, and the weakness of God is stronger than men's" (I Cor. 2:1-2, 1:24-25).

Maybe that is why some of these so-called faith groups appear to be doing so well today. They may not be related to the church as we know it. They may not have our erudition or tradition or sophistication. But they have a plot to their story. Their authenticity is not dependent on their ingenuity. And because they so transparently convey something more than themselves, their message comes through.

III

Besides knowing the grace of God, every pastor ought to know the *glory of the Church*.

Not everyone does. The new fact of this age is that there are many persons who enter theological schools who have never been active in a parish church. They came into the Christian faith through one of the many independent groups that flourish on college campuses today. They are preparing for ministry because they have given themselves to Christ as Lord and Savior, but the Church of Jesus Christ seems strange to them. Sometimes they even convey the attitude that they are somehow above the church and can't be bothered with it.

A few months ago a seminarian said to me, "I haven't really known much about the church before. I haven't given any thought to it. It didn't seem to be exactly necessary to my faith." He went on to say that just now he was discovering how important it is, for he sees how it not only puts him in a supportive fellowship but also safeguards and transmits the faith from one generation to another. But this understanding came to him only after he was halfway through

seminary! Even now he has many doubts about the "institutional church."

Haven't we all! Our ever-increasing bureaucracy doesn't exactly add credibility to the church! Newborn Christians, filled with the fervor of the Spirit, are appalled at the machinery, the committees, the public relations experts who market this product called the church.

You may remember the famous story by Lincoln Steffens about a man walking down the street with the devil. Suddenly the man said to the devil, "Did you see that person ahead of us? He just grabbed a live idea out of the air."

"What does that matter?" asked the devil.

"Don't you know how dangerous it is for a person to grab hold of a live idea? Think of what that might do to him. Doesn't that disturb you?"

"No, that doesn't disturb me," said the devil, "for soon he will organize it, and it will die."

I would not begin to imply that that has happened to the institutional church, but it certainly can be in the process of happening. We can get caught up in the organization so that everything we do must be sifted through the system until nothing is left. We can become ecclesiastical fundamentalists, just as we can become biblical fundamentalists, and I suppose that one of the great dangers of the Presbyterian system of church government is that we can become so infatuated with it that we lose sight of what it is for.

A tongue-in-cheek story has it that before Moses decided to cross the Red Sea, he called his advisers together and said, "I am going to tell you what I plan to do, but first, I want to seek your advice."

Noting that the Egyptian army was approaching, he told his advisers that he planned to cross the Red Sea at just

the time when God would part the waters with a mighty wind. Then, he said, the wind would recede, and the heavy artillery of the Egyptian army would be bogged in the mire as the waters returned.

He called upon his staff members for their advice. First he turned to the head of the engineering division, who said to him, "Moses, you must be out of your head. All the laws of hydrodynamics speak against it. There is no way in which you can raise those waters and have them divide while we march through."

Then he called upon his vice president of medical affairs, who said to him, "Moses, that is a terrible idea. At the bottom of that sea are many snails which carry the larvae of schistosomiasis. As we march through, the entire nation will be infected and we will have it for generations to come."

Then he called upon his general counsel who said to him, "I think that is a terrible idea. You know there are such things as riparian rights. You have to think of the people to the north and to the south of us. We'll be up to our ears in lawsuits for generations."

Then he called upon his chief educational adviser, who said to him, "Moses, I haven't had time to think of that, but if you would let me form an ad hoc committee of the faculty, I think within six to twelve months I could give you an answer."

So Moses turned in desperation to the person upon whom he depended most of all anyway—his Director of Public Affairs. He thought about it for a moment and then he said, "Moses, I really don't know, but if you carry it off, I'll get you three pages in the Old Testament."

Unfortunately, that is the way many people see the church today—as a pub-

lic relations job bogged down in institutional "paralysis from analysis." But people don't want our speculations and manipulations; *they want our affirmations*. They don't want our cumbersome machinery; *they want our committed ministry*—a ministry which meets people where they are and enfolds them within the Communion of Saints. "Take heed . . . to feed the church of the Lord, which he obtained with his blood," were not only good words for Paul to give to the Christians in Ephesus (Acts 20:28), but they are good for us also. "Take heed to feed the church." But feed it, don't choke it!

Because the church—even the troublesome church you or I may serve as pastor—is the body of Christ. Karl Barth caught a sense of its grandeur in words which every pastor ought to take to heart:

I believe that the congregation to which I belong, in which I have been called to faith and am responsible for my faith, in which I have my service, is the one holy, universal Church. If I do not believe this here, I do not believe it at all. . . . In faith, I attest that the concrete congregation to which I belong and for the life of which I am responsible, is appointed to the task of making in this place, in this form, the one, holy, universal Church visible.

That is a staggering claim. No mere organization or club, but an outpost of the kingdom! We have always believed that as Presbyterians. In the third chapter of our *Form of Government* we read:

The universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ and of submission to his laws.

As this immense multitude cannot meet together in one place to hold communion, or to worship God, it is reasonable and warranted by Scripture example that they should be divided into many particular churches.

We are pastors of those churches and our people are their members. But our Protestant obsession with our individuality has sometimes all but obliterated our corporate oneness in the church. I recall a woman in her late twenties coming to see me about her participation in our church. When I asked her to tell me about her Christian background, this is what she said:

When I was a teenager I was active in the Lutheran Church. I was a leader in the youth group and even directed a youth conference one summer. Then in college I became caught up in the Jesus Movement. I took this very seriously. It was a kind of ecstasy and intimacy with the Lord. I decided I didn't need the church—only Jesus.

Then disillusionment set in. I not only threw off the Jesus Movement, but I rejected the church as well. This was a bad year for me. Then a friend led me back to the church, where gradually I began to regain my faith. Now, here I am, wanting something stable, something strong to hold my faith together and give my life direction.

Not every story of this kind has such a happy ending. More likely than not, such persons never return to the faith. Surely this is a great weakness of Protestantism—we can be so caught up in the private experience of Christ, that we fail to see ourselves as part of the whole body which is the church. Then

when the limitations of our experience let us down, we have nothing to hold us up.

But even the increasing secularity of our culture should persuade us of the significance of our parish church. No longer is God taken for granted in the world around us. No longer can we expect the community to uphold the values we represent. No longer can we expect other institutions to do the work we are called to do. Now we are back to where those first Christians were, where we seek out the marks that identify us as Christians, and where we gather together as God's people on God's day in God's house to offer him our praise, receive his pardon, and re-discover his purpose.

In one breathtaking sweep, John Calvin gives us a comprehensive grasp of the church as he begins the fourth book of *The Institutes*: "I shall begin with the Church, in whose bosom it is God's will that all his children should be collected, not only to be nourished by her assistance and ministry during their infancy and childhood, but also to be governed by her maternal care, till they attain a mature age, and at length reach the end of their faith. For it is not lawful to 'put asunder' those things 'which God hath joined together'; that the Church is the mother of all who have him for their Father."

Even though Calvin's great emphasis was on God's sovereign grace, he also saw the church as the outward, necessary means by which we grow in grace.

IV

Every pastor ought to know the glory and grandeur of the church. When we do, then we are able to perceive that the parish we serve is not limited to local boundaries, *but encompasses the whole world.*

This truth comes alive as we discover how our *mission beyond us brings meaning to our ministry around us*. We usually think of our mission outreach in terms of what we do for others. The other side of that coin is to consider what our mission outreach does for us.

I am reminded of a strong church that was split "right down the middle" a few years ago. It was one of those unhappy situations where the Presbytery had to ask both the Senior Pastor and the Associate Pastor to leave. The congregation was evenly divided, and the church's future looked bleak.

A few years later that church was stronger than it had ever been before. Do you know why? Because the church had a strong interest in missions. It supported missions both nearby and far away, and knew its missionary representatives by name.

The members of the congregation healed their divisions and moved on to greater strength because they didn't want their mission concerns to be hurt. They looked outward rather than inward. Even while the local parish was suffering, they increased their giving to their larger parish which was the whole world. It was not long before they saw how small their local problems appeared when compared to the greatness of their national and world concerns.

Jesus not only said, "Come unto me." He also said, "Go into all the world." When we do that we find how our mission beyond us puts meaning into our ministry around us. Then we also discover that a prophetic ministry can spring out of our pastoral ministry, so that the *pastoral becomes prophetic*.

Shortly after he left his pastorate in Pasadena to become the Stated Clerk of the Presbyterian Church, U.S.A., Eugene Carson Blake told a group of young pastors, "Spend the first months

of your pastorate getting to know your people so that they will trust you, and then you will be in the position to influence their attitude and outlook on a host of issues."

Many pastors have discovered that we are most effective when our pastoral role and our prophetic role are not kept apart, as though we were two separate persons with two different personalities and two different jobs. Our people will not always agree with us, but they will love us and respect us because we love and respect them. The pastoral relation—which binds us together—enables us to perform the prophetic ministry—which moves our people into the issues demanding their attention.

* * *

And every Sunday, as such people gather to worship, they will feel themselves caught up with all the company of the faithful on earth and in heaven. We pastors should know that we are not alone; that God's grace is the greatest power we have; that the glory of the universal Church brings a grandeur to the local pastorate.

Alan Paton captured it when he wrote of the strength and stability which came to him through his parish church:

Why then I did accept this
miracle, and being what I am
some lesser miracles,

And then I did accept this Faith,
and being what I am some
certain (beliefs),

And then I did accept this Law,
and being what I am some
regulations,

Why then I worshiped Him, and
being what I am knelt in some
pew

And heard some organ play and
some bells peal, and heard some
people sing,

And heard about some money that
was wanted, and heard some sin
was preached against,
And heard some message given by
someone, sometimes with great
distinction, sometimes none.
I made this humble access, I too
stretched out my hands,
Sometimes I saw Him not, and
sometimes clearly, though with
my inward eyes.

I stayed there on my knees, I saw
His feet approaching.
I saw the mark of the nails, I did
not dare to look fully at them.
I longed to behold Him, I who in
sins and doubts and in my
grievous separation reach out my
hands,
Reach out Thy hands and touch
me, oh most Holy One.



Dr. John A. MacKay
(1889-1983)

Reflections

by WILLIAM H. FELMETH

IN ONE of his books, John Mackay, in a lyric moment of joyful faith, revealed the heart of his life. He wrote of this lovely moment:

I was a lad of only fourteen years of age when, in the pages of the Ephesian Letter, I saw a new world. I found a world there which had features similar to a world that had been formed within me. After a period of anguished yearning, during which I prayed to God each night the simple words, "Lord, help me," something happened. After passionately desiring that I might cross the frontier into a new order of life which I had read about, which I had seen in others whom I admired, I was admitted in an inexplicable way, but to my unutterable joy, into a new dimension of existence. What had happened to me? Everything was new. Someone had come to my soul. I had a new outlook, new experiences, new attitudes to other people. I loved God. Jesus Christ became the center of everything. The only explanation I could give to myself and to others was in the words of the Ephesian Letter, whose cadences be-

The following "Recollections" were given in Miller Chapel at the Funeral of John A. Mackay on June 13, 1983.

Dr. William H. Felmeth came to Princeton Seminary in 1974 as Vice President for Development. His association with the seminary is a long one, beginning with his student days, then as a trustee, and now finally as Vice President Emeritus. In between he served congregations in Cranbury and Basking Ridge, New Jersey. Dr. Felmeth has been Moderator of the Presbyteries of Monmouth and Elizabeth, and has been the recipient of five Freedoms Foundations Awards for his sermons.

gan to sound within me, and whose truth my own new thoughts and feelings seemed to validate. My life began to be set to the music of that passage which begins, "And you hath he quickened, who were dead in trespasses and sins" (2:1).

I had been "quicken'd"; I was really alive. The quickening came on this wise. It was a Saturday, towards noon, in the month of July of 1903. The "preparation" service of an old-time Scottish Communion season was being held in the open air among the hills, in the Highland parish of Rogart, in Sutherlandshire. A minister was preaching from a wooden pulpit, traditionally called "the tent," to some hundreds of people seated on benches and on the ground, in the shade of some large trees, in the glen. I cannot recall anything that the minister said. But something, someone, said within me with overwhelming power that I, too, must preach, that I must stand where that man stood. The thought amazed me, for I had other plans. . . .

From the first my imagination began to glow with the cosmic signif-

icance of Jesus Christ. It was the cosmic Christ that fascinated me, the living Lord Jesus Christ who was the center of the great drama of unity, in which everything in Heaven and on earth was to become one in him. I did not understand what it all meant, but the tendency to think everything in terms of Jesus Christ and a longing to contribute to a unity in Christ became the passion of my life. It became natural then, and it has remained natural ever since, to say "Lord Jesus," to a personal Presence (*God's Order*, pp. 6ff.).

At the bidding of Lord Jesus, John Mackay prepared for his vocation, graduating from the University of Aberdeen in Philosophy and then from Princeton Seminary in theology, little thinking that some day he would lead this institution in some of its most critical years. When the First World War made it impossible to study in Germany, Providence took him to Spain where he came under the influence of Unamuno and where his career was shaped toward service in South America in the midst of a Latin culture. How came a Scot to be in such a place as Peru, founding a school and teaching in the university there? Lord Jesus, the cosmic Christ, had set him on this way, and he was obedient to his Lord. Fluently speaking the language of the people in his bringing the good news of the gospel, he preached and taught—not only Christ crucified for us, so dear to Latin thought and faith, with Jesus hanging on the cross or lying in the tomb, but Christ risen in power from the grave as Lord of Lords. In Peru, in Uruguay, in Mexico, and elsewhere where Hispanic thought and culture prevail, he

traveled and bore his witness to Lord Jesus, the Living Lord. In his concern to reach more peoples in new ways, he returned to the administrative offices of the Board of Foreign Missions in New York, serving there until the invitation came from Princeton Theological Seminary to become its president. John Mackay had not anticipated this startling turn of events but, believing Lord Jesus was calling him to a different way and road, he accepted.

It is hard for us now to realize the condition of the Seminary then. It had been torn asunder by bitter controversy among the faculty over Fundamentalism. Some professors had withdrawn along with some students and the reputation of the institution had suffered grievously. Furthermore, the world was still struggling to get over the depression as the nations drifted toward the horrifying encounter of the Second World War. It was straight into this situation that John Mackay moved, willing to come for the sake of his Lord. The breaches were gradually mended; the morale of students and faculty was strengthened markedly; strong appointments were made to professorships; additional buildings were purchased and built; wise financiers and other key persons were secured for the Board of Trustees. All this and more was done under the leadership of President Mackay. The great institution of these latter days was made possible by the setting of the foundation in order and strength by John Mackay and his colleagues in the decade and a half after the war. Lord Jesus had guided him at last to his primary task for which He had prepared him. I mention these several biographical matters because they reflect the response of John Mackay to

his first encounter with Lord Jesus which continued throughout his lifetime. He interpreted thus when some months ago he was telling me of the memoirs he hoped to write: Their title? "The Hand and the Road"! The hand of Christ leading him, not away from the significant encounter of life but drawing him by the hand into the midst of the world's situation and need, in the name of Lord Jesus.

The hand—symbol of God's leading, protection, and fellowship. The mention of this title brings to remembrance John Mackay's extraordinary use of language, metaphor, symbol, and so much more. Who can ever forget "The Balcony and the Road," conveying the difference of the spectator staying serenely away from action and the person engaged with others in the hurly-burly of close encounter. Remember the symbol of the man rowing the boat, looking back over the stern to align the points where he had been in order to be on course for the destination ahead? I am sure you have noted the inscription in the hall of the Student Center. It reads: "This building, erected by the sacrificial gifts of many alumni and friends of Princeton Theological Seminary, is dedicated to the creation on this campus of a Christian community, whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's Body."

A felicitous use of language to communicate meaning beautifully! With clarity of thought and lucidity of word, John Mackay skillfully used words to glorify The Word made flesh. He founded and edited *Theology Today*, that excellent journal which has grown to worldwide influence and renown.

Thirteen books have come from his pen on a wide variety of subjects over the years—the first, *The Other Spanish Christ*, came out of his deep concern for well-being spiritually and otherwise of his beloved Spanish-speaking peoples, while others deal with a *Preface of Theology*, *The Presbyterian Way of Life*, and *Ecumenics, the Science of the Church Universal*.

John Mackay was one of the great pioneers of the Christian ecumenical movement. I had never heard the word when I was a college student in the mid-30s. But after a year's course with him on this mind-boggling soul-stretching subject my vision and understanding of the Church Universal were forever changed to a better comprehension and an appreciation of our need to become involved in it. He served the world church as well as his own Presbyterian sector in accepting election to offices of leadership—the Moderatorship of the General Assembly, the Presidency of the World Presbyterian Alliance, the Chairmanship of the International Missionary Council, and other similar worldwide responsibilities because he felt it to be a further obedience to the Cosmic Christ.

Finally, John Mackay was a man of courage and compassion. The courage was shown in a public event. In the ugly days of Senator Joseph McCarthy when that scoundrel terrorized the American people with his evil accusations and used the threat of Communism to paralyze Democracy and to create something very much worse, the leaders of our nation were strangely and fearfully silent. The General Council of the United Presbyterian Church decided to speak to the issue and turned the task over to Dr. Mackay to prepare

the material. The "Letter to Presbyterians" which he wrote still burns with white-hot anger as the document identified McCarthy for what he was, a threat to our nation's liberties, and his tactics, threats, and actions menacing to the common good, and his anti-Communism idolatrous. The letter had immediate impact and soon all kinds of leaders came out of hiding and silence to lend their prestige and help to get rid of McCarthy and McCarthyism. But when it was one man speaking alone, that man was John Mackay, who called no one Lord but Jesus.

While the courage was public, the compassion of this man was very private. With the outbreak of the Second World War, men began to leave the campus to join the military services. Dr. Mackay was so distressed for us and it was evident that he carried us all in his heart and prayers faithfully while we were gone. I shall never forget the prayer of intercession he offered me when I was ordained to the Gospel ministry the night before I joined my battery at Fort Bragg. It brought comfort, hope, and peace, as he sought our Lord in prayer for me. He cared deeply for all his students, and he brought the blessing of

his care and concern to steady them, as he did to countless other people whose lives he touched to bless them.

The passage with which I began these reflections makes a concluding statement from our beloved father, friend, and mentor:

The sun of life is westering, and this mortal pilgrimage must, in the nature of things, be entering the last lap before sunset. Life has been throughout an adventure, a movement from one frontier to another. . . . An experience of quickening by God's Holy Spirit . . . moulded my being in such a way that I began to live in Christ and for Christ, and "for His Body's sake which is the Church."

It is an adventure still for him as he now moves to another frontier.

The prophet Daniel offers an assurance about men and women like John Mackay:

They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever (12:3).

Even so, come, Lord Jesus.

Reflections

by JAMES K. MORSE

A native of Philadelphia, Dr. James K. Morse is an alumnus of Occidental College, Union Theological Seminary, and Columbia University. He has served congregations in the Northeast and in California, and has been Moderator of the Newark Presbytery and a Commissioner to the General Assembly. Since his retirement in 1972, Dr. Morse has served as minister of the New Jersey Presbyterian Retirement Home of Meadow Lakes, where his parishioners included Dr. and Mrs. John A. Mackay.

I WOULD LIKE to add just a few personal recollections to what Dr. Felmeth just said. Twelve years ago, when I retired from the active ministry, I was called by the First Presbyterian Church of Hightstown, New Jersey, to be their part-time minister to the Presbyterian retirement home of Meadow Lakes. Someone told me when I first came there that one of my parishioners would be Dr. John Mackay. I was aghast. Who was I to proclaim the word to such a great scholar? How could I ever interpret and explain the scriptures to such a student in my Wednesday Bible class?

I had heard of Dr. Mackay from afar. It was not my privilege to be a student of his here at Princeton Seminary, but his name was legend. I had read many of his inspiring books and articles, and had followed his leadership in our Presbyterian church and his ecumenical and evangelistic mission. He was my champion in 1953 when I got his famous letter to the Presbyterians, as Dr. Felmeth pointed out, and looking through some of my old possessions, I found it yesterday. And he said that all Presbyterians should give earnest consideration to three basic principles and their implications for our thought and life. One was that the Christian church has a prophetic function to fulfill in every

society in every age. The second was that the majesty of truth must be preserved at all times and at all costs. And finally, God's sovereign rule is the controlling factor in history. He concluded, and I quote, "The present situation demands spiritual calm, historical perspective, religious faith, and adventurous spirit. Loyalty to great principles of truth and justice has made our nation great. Such loyalty alone can keep it great and ensure its destiny. May God give us the wisdom and the courage to think and act according to His will." So he continues to speak to us in our present predicament. That was the man who stirred my heart and strengthened my will in my Christian ministry at Meadow Lakes.

But it was still all largely theory and impersonal. And then at Meadow Lakes for me came the Incarnation. "And the man dwelt among us, full of grace and of truth." To my profound amazement and relief, I found Dr. John Mackay a warm, human, gracious, understanding, supportive, appreciative, sympathetic, loving person. He knew my struggle with a difficult text on a Sunday morning, and his radiant smile would uphold my arms as I preached. He would bail me out in a Bible lesson when I was dealing with a baffling les-

son, and he would bring the whole thing into clear perspective. He defended our battle for an end to the evil of the nuclear arms race. He fought for what he thought was right in the Meadow Lakes retirement community.

Several years ago I took my vacation and I went to Scotland. At Inverness I sat with his brother, Will, in the old church where John had worshipped and had his roots. I passed the little school where he learned his first lessons. And I kept asking myself, "What is the secret of this great man, this great man of God?" We drove over the hills where he used to walk and ride his bicycle to visit his grandparents' home, and we read the names on the tombstones in the old cemetery, and we breathed the fresh and invigorating air from the heaths. But it was back in Meadow Lakes in his sunset years that I found it, the secret. The secret of the man was prayer. Prayer. When he prayed the windows of heaven opened. The sound of the divine was clear. Every morning he would trudge over to our medical center at Meadow Lakes and sit at the foot of the bed of his beloved wife, Jane. And he would read aloud God's word and they would pray together. And in the crowded, noisy dining room, unashamedly, he would not eat one morsel of food till he bowed his head in humble gratification for the graciousness of his heavenly Father. Down the halls of the infirmary he would come, reaching out his hands to the sick and the discouraged, and their faces would fill with a glowing hope because he had passed by with a benediction. Yes, I have seen God break through into our human condition through John Mackay.

Yesterday in visiting one of the residents, a ninety-two year old woman confined to her apartment, we were

talking about Dr. Mackay, and she said, "I cannot believe it's real. He's so much a part of our lives. He is Meadow Lakes to me. What will we ever do without him?" He has bequeathed to us, indeed, a priceless heritage.

He is survived by his wife, Jane Logan Wells, four children, Isobel Metzger, Duncan Alexander D. Mackay, Elena Reisner, Ruth Russell, and a brother, the Reverend William R. Mackay, eleven grandchildren, and nine great-grandchildren, a host of colleagues, students, and dear friends. From those infinite reaches of heaven, I have a feeling I hear him say, in the words of Alfred Tennyson:

Come my friends,
 'Tis not too late to seek a newer
 world.
 Push off, and sitting well in order
 smite
 The sounding furrows; for my
 purpose holds
 To sail beyond the sunset, and the
 baths
 Of all the western stars, until I die.
 Though much is taken, much
 abides: and though
 We are not now that strength
 which in old days
 Moved earth and heaven; that
 which we are, we are;
 One equal temper of heroic hearts,
 Made weak by time and fate, but
 strong in will
 To strive, to seek, to find, and not
 to yield.

"Ulysses" by Alfred Tennyson

Let us join in prayer. Let us pray.

O Lord, most gracious God and Father, we are made for Thee, designed for oneness with Thine infinite Spirit. We are restless till we find our rest in Thee. Bring us now into the fold

of Thy fellowship and speak to us of Thine abiding love. We praise Thee for this child of Thine, John Alexander Mackay, and we express before Thee, Lord, our gratitude for the many years with which Thou didst bless his life among us. For the talent of mind and thought, the skill of teaching and administration we do thank Thee. For his commitment and obedience to Thy servant-call we do praise Thee, Lord. For the zeal with which he reached out with the good news of Thy love in Jesus Christ, for his superb ability to communicate through the written and spoken word, for these and all things that he has meant to us as a father and a friend we are humbly thankful. And now that his last journey has come quietly to a close, and he has gone home ahead of us to be with Thee, dear Father, we commit him now into Thy care. Draw near to this family whose ties of

love support and sustain them. Be particularly close to the one whom he loved so dearly, who bore his children, who made a home for him and shared so richly with him in his ministry. Let the rich heritage be cherished, strengthened, and passed on to future generations. His leaving us has left a lonely place in our midst and we shall sorely miss his warm, radiant presence, his deep concern for the integrity of each person, his struggle for justice and peace. O Father, may he know how dearly we loved him. We pray for his well being and joy wherever Thou wouldst lead him. Give us the mind of Christ, whose living presence is our constant guide and comfort. Make us conscious of the oneness of the whole family on earth and in heaven, that we may pursue our journey of life with unfailing strength until we are all gathered home. Through Jesus Christ our Lord. Amen.

House of Living Stones

by THOMAS W. GILLESPIE

The two Bible studies that follow were presented at the daily worship in Atlanta at the constituting General Assembly of the Presbyterian Church (U.S.A.). President-elect Thomas W. Gillespie offered this study on the first day of the reunited Church.

Dr. Gillespie began his tenure as the fifth President of Princeton Theological Seminary on September 1, 1983.

Text: *Having purified our souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides forever." That word is the good news which was preached to you. So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; for you have tasted the kindness of the Lord. Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame." To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner," and "A stone that will make men stumble, a rock that will make them fall"; for they stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (1 Peter 1:22-2:10).*

Two months ago we traveled for the first time to the land of art and architecture, philosophy and mythology, dolmades and baklava, olive oil and ouzo. We were in Greece.

I mention this because of the theme that is before us in our text. It is the theme of temple building. And Greece is rich in ruins of temples that were alive and well at the time of 1 Peter's composition. At Apidaurus we saw the

remains of the temple of Asklipios, the god of healing. At Delphi we saw what is left of the temple of Apollo, the god of the arts. At Ephesus we viewed the remains of one of the Seven Wonders of the World, the temple of Diana, goddess of fertility. But the most impressive of them all is to me the temple of Athena, goddess of wisdom, which is in Athens. Called the Parthenon, meaning "The Hall of the Virgin," it

dominates the Acropolis. Many consider it the greatest Doric temple ever built.

Today the Parthenon stands as a silent but eloquent witness to the imagination and know-how of a people who lived four hundred years before Christ. No architect can stand beneath its towering fluted columns without a profound respect for Iktinos who designed it. No contractor can observe the gigantic stone blocks which form its walls without a sincere appreciation of Kallikrates who built it.

For me the wonders of design are exceeded by the wonders of construction. How in the world did they do it? How did they quarry and shape such massive stones? How did they transport them to the top of the Acropolis? How did they lift these megaton blocks into place, one on top of the other? Such questions go unanswered. Yet even in ruins the Parthenon attests to a wondrous human achievement.

Now, the world of the first Christians was replete with such monuments. And they provided the author of 1 Peter with a striking analogy. He imagined the Church as a temple designed and constructed by the living God.

Come to him [he exhorts his readers], to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ (2:4-6).

By "a spiritual house" he meant a temple. For temples were by definition the houses of the gods. Each was a home in which a god lived. His point is that the living God dwells not in a building

made by human hands but in a community of people created and redeemed by God. This God lives among the people who live in faith before God and unto God in the world. The Spirit of this God indwells their life together. And out of such communion arises their community.

Such a temple is more wondrous than even the Parthenon. For it is composed not of limestone, marble, and granite blocks. It is built out of "living stones." And no two are exactly alike. These "living stones" come in two sexes. They represent all races. They originate in different ethnic and economic quarries. Yet, for all their variety, they have much in common.

If you think rocks are hard, try people. We are often hard-headed. No one is going to tell us anything that we do not want to hear. Many of us cannot remember the last time we changed our minds about anything significant. Too many of us are what the Germans call *Besserwissers*, people who know everything better than everyone else. We are the "living stones" who are being built into this "spiritual house." And we often think that we know better than the Master Architect what it should look like and what purposes it should serve. We definitely know better than the Master Builder where we should be fitted into the construction. No wonder the schedule is running behind.

But "living stones" not only can be hard-headed. We can also be hard-hearted. The Scriptures warn us about the dangers and evils of hardness of heart. Perhaps a synonym for it is indifference. Like the husband and wife who have come to the end of their stormy marriage. He says to her, "You hate me, don't you?" She replies, "It's worse than hate. I feel absolutely nothing toward you."

Today indifference manifests itself culturally in what Martin Marty calls the twin sins of *anomie* and *acidie*. In *Varieties of Unbelief*, he explains that *anomie* is indifference to the Law of God or to human value systems generally. The anomic individual is normless, rootless, and standardless. *Acidie* is indifference to the Gospel or to positive possibilities of human renewal. The acidic person is slothful, not in the sense of lazy but in the sense of bored and sad in the face of spiritual good. Both kinds of indifference are evident in the "spiritual house" which God is building from the "living stones" we are.

It is indeed a wonder that the ancients could quarry and shape the blocks of stone that formed their temples. But it is a miracle that God can quarry and shape "living stones" into a community which is God's temple on earth. It is a miracle of grace. And that unmerited, undeserved, unearned love of God is established among us by "that living stone, rejected by men but in God's sight chosen and precious" (2:4).

The reference here is to Jesus the Christ. Here Jesus is interpreted as the fulfillment of Isaiah's prophecy: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame" (Isaiah 28:16). The sense of the word "cornerstone" suggests more than the symbolic block which memorializes the date of construction. It has undertones of foundational stability and overtones of structural unity.

Jesus is the foundation stone, the cornerstone, and the key stone of this temple. Only as we are joined to him by faith are we built into this "spiritual house." Our relationship to him establishes our relationship to God and to one another. And this matrix of rela-

tionships is the community which is the temple of God.

According to our text, God is building this temple through the preaching of the gospel. It is the creation of "the living and abiding word of God" (1:23). This is the same creative word attested by the prophet who declared:

All flesh is like the grass
and all its glory like the flower of
grass.
The grass withers, and the flower
falls,
but the word of the Lord abides
forever."

(Isaiah 40:6-9)

"That word," our author explains, "is the good news which was preached to you" (1:25). God is building this temple, in other words, through Christ and in Christ by the power of the Spirit manifest in the proclamation of the good news.

In Calvin's happy phrase, Christ comes to us "clothed in his gospel." Yet these clothes are ambiguous. They are ambiguous because they make claims about Jesus which cannot be demonstrated. That troubles us modern Christians. For we live in a world that has canonized demonstrability as the benchmark of truth. What cannot be proven is at best questionable and at worst false.

Our text, however, suggests that this ambiguity is purposeful on God's part. On the one hand, the citation from Isaiah declares that God has laid this "cornerstone" in Zion under the promise that whoever "believes in him will not be put to shame" (2:6). On the other hand, a text from the Psalms is combined with another from Isaiah to acknowledge that this "cornerstone" is both rejected and rejectable: "The very

stone which the builders rejected has become the head of the corner," and "A stone that will make men stumble, a rock that will make them fall." Why some fall is then explained: "they stumble because they disobey the word" (2:8). Belief and unbelief are here understood in terms of obedience and disobedience. The gospel calls people to obedient faith and faithful obedience. And it does so in such a way as to allow us a genuine decision.

In the first volume of his *Foundations of Dogmatics*, the late Otto Weber points out that biblical faith always requires a decision. But where truth is self-evident, demonstrable, and provable, there is no room for decision. That is the point of our text. The God who appeals to us through the gospel ever invites us to believe but never compels us.

It's like the silly question: "How many psychiatrists does it take to change a light bulb?" The answer is: "Only one, but the light bulb must want to be changed."

There is, I think, a sense in which a person must want to believe in Jesus Christ in order to believe in Jesus Christ. The issues of faith, in other words, are not all theological, philosophical, epistemological, and historical. Those are real issues, and I in no way wish to demean them. But even if they could be resolved once and for all in a manner favorable to faith, other issues would remain, issues of the heart which only the heart can decide. Am I willing to trust God with my life? Am I open to God's lead in the way of faithful obedience and obedient faith? Do I want to be changed? Do I want to be involved in God's changing of the world? These are real issues because they point up the purpose which this temple serves.

God's temple people are not a sacred

precinct *apart* from the world. Here there is no legitimate distinction between the sacred and the profane. The Latin word *profanus* means "before the temple." It designated the area which transcended the temple precincts. But God's temple people are a *part* of the world. They live in the world and bear the presence of God to the world. For them no area of life is profane. Everything is sacred. For this people religion is not something you practice privately in a corner. It is life in its fulness lived before God and unto God.

Moreover, God's temple people do more than live in the world. They live for the world. The people who are a temple are also a priesthood. Our author is not thinking here of a "priestly caste" within the Church. And he is not thinking of what Jürgen Moltmann calls "the pastoral aristocracy" of the Church. He is thinking of the people of God as a whole.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (2:9-10).

Every time you hear the word "people" in this text you are hearing a translation of the Greek word *laos*. From that word we derive our term "laity." The point is that we are all laity in that we belong to the people who belong to God. And we are all "clergy" in that we participate in the priesthood given to this people.

Martin Luther picked up on this text

and it encouraged him to formulate his Reformation doctrine of the priesthood of all believers. We Protestants have since greatly devalued the currency of Luther's teaching. We take it to mean that we can all say our prayers without benefit of clergy. On this interpretation the priesthood of all believers degenerates into the pious individualism of all believers. What Luther had in mind is expressed in his celebrated claim that "every believer is Christ to the neighbor." That puts it strongly, but accurately. Priests are people who do more than intercede for themselves. They are people who intercede for others. And the others here envisioned are the people of the world.

Priestly ministry, however, involves more than prayer and proclamation. For priests also offer sacrifices. According to our text, these are "spiritual sacrifices acceptable to God through Jesus Christ." The context of the Letter as a whole makes it clear that these sacrifices are

not in competition with the one sacrifice offered by Christ himself. They are sacrifices that correspond to the one sacrifice of Christ.

God's temple priesthood offers sacrifices of worship and of work, of praise and of obedience. Being a member of this priesthood is indeed an honor, but it is no honorary position. It involves commitment to a task of world redemption that is as deep as God's purpose and as broad as God's love.

Comedian Flip Wilson speaks for many when he quips: "I'm a Jehovah's By-stander. They invited me to be a Witness, but I didn't want to get involved."

God's call through the gospel is a call to involvement. Involvement in community. Involvement in ministry. Involvement in obedience. That is why the "cornerstone" attested in the gospel is rejectable. It calls for a genuine decision of faith. That decision is ever before us.

The Water of Life

A Sermon/Bible Study

by SANG HYUN LEE

A native of Korea, Dr. Sang Hyun Lee is an alumnus of The College of Wooster, Harvard Divinity School, and Harvard University. He taught at Hope College, Michigan, before coming to Princeton Seminary in 1980 as Assistant Professor of Theology and is presently working on a book on Jonathan Edwards.

Text: *"Then he showed me the river of the water of life,
bright as crystal,
flowing from the throne of God and of the Lamb. . . ."*

Revelation 22:1

The author of the Book of Revelation, named John, writes from the barren and desolate island of Patmos in the Aegean sea, exiled to this place by the mighty Roman Empire for his defiance against emperor-worship. The blue waters of the ocean that surrounded him and separated him from his family and friends must have seemed to him like an evil, an insurmountable threat. But John, fired by his confidence in the eventual victory of God the Father of the crucified and now risen Lord Jesus Christ, sees a vision—a vision of "a new heaven and a new earth" in which God's purpose for the entire creation is fulfilled. And in this vision, John sees that the threatening sea is no more, but instead there is the river of the water of life—a river of life-giving water which heals the nations and sustains humanity with the blessings of fruit and light.

Let there be no mistake about it: the dream that John dreams is no frivolous or idle speculation on his part. It is a very costly vision as well as an urgently pragmatic one. It is a vision which is made possible by the dying love of Christ on the cross. It is also an urgently applicable vision because it really points not only to the end-time but also to the mighty redemptive work of God already underway in human history.

Let us now attend to our text more directly. We will ask three questions: (1) Where does this river of the water of life come from? (2) What does this life-giving water do? (3) Whom is this water for?

I

First, where does this water of life come from? We might answer: Well, the life-giving water of course comes from God, the creator of universe. But is it enough just to say this, that the life-giving water comes from God? Does it not simply push us to ask still another question? Namely, why are there so many life-destroying forces and life-threatening experiences in God's world? Just look at our experience of water itself. Yes, it is true: Water purifies. Water cleanses. Water is life itself, making up much of our human body, for example. But, have you ever talked with a mother or father whose young child has drowned in a lake? When a person drowns, water enters the lungs and in a matter of seconds blocks the supply of oxygen to the brain and kills it. As I was thinking about this Bible study, the citizens of Salt Lake City, Utah, were fighting for their lives against the threat of the impending flood of water from the snow-capped mountains that surround that city. It is not

enough simply to say that the life-giving water comes from God, the Supreme Being. So much of life is tragic and ambiguous. The same water that quenches our thirst can also kill people. If we just looked at our general human experience and tried to understand God on that basis, God can certainly look like a destructive power just as much as he can look like a benevolent father or mother. The water that is truly life-giving, then, must be able to sustain us in this ambiguous world. And the God from whom such a water comes must be a very special kind of God. Who is this God from whom the true life-giving water comes?

Let us listen to our text. It says: the river of the water of life comes from the throne of God and of the Lamb. From the throne of God and of *the Lamb*! We Christians do not understand God simply on the basis of our general human experiences. We look to God through the life, death, and resurrection of Jesus the Christ. John likewise says that the God who is the source of the life-giving water is a very special God—the God who is none other than the Lamb, the Lamb “that is led to the slaughter, and like a sheep before its shearers is dumb,” the Lamb “who opened not his mouth” and “has borne our griefs and carried our sorrows.” I have been told that it was a sacrilege for a Jew to utter the name of God in the same breath with the name of anyone else. But in this text and throughout the Book of Revelation, John associates the almighty God with the slain Lamb. John refuses to separate God from the Lamb or the Lamb from God. The throne of the sovereign rule over universe belongs to the Lamb just as it belongs to God.

What does this radical identification

of God with the Lamb mean? It is of course a strong affirmation of the full divinity of Jesus Christ. It is an affirmation that the God of the Bible is not some abstractly conceived Supreme Being but rather the Triune Being who is the Father and also the Son and the Holy Spirit. Everything that is affirmed of the Son is also to be affirmed of the Father. That is to say, the very heart and character of God is the power of self-expendng love as manifested in the slain and now risen Christ, the Lamb. God who is the Father of Jesus Christ is the God who overcomes the powers of sin and violence through an act of self-giving and self-sacrifice.

Indeed, God whom we know through the Lamb is not a brute and indifferent force sitting in heaven in splendid isolation, impassive to the suffering that goes on here on earth. It is true that Christian theology itself under the influence of certain aspects of Greek philosophy at one time taught that God is so perfect that he is incapable of being affected by any pain or suffering. And many modern writers have expressed a deep cynicism about such a theological teaching. One of the main characters in Camus' novel, *The Plague*, for example, cries out that he would never love a scheme of things in which children are put to torture while God sits in heaven totally unaffected. But this is a misunderstanding. This is not the God of the biblical faith. The God we believe in is one who comes into the world himself and takes into his own life all the shame and pain wrought by the sinful, possessive, and destructive forces of this world. God overcomes all these negative and ambiguous aspects of human life not by ignoring them or by belittling them but rather by taking them into his own being.

The German theologian Jürgen Moltmann puts all this in the Trinitarian language. On the cross, Moltmann says, God the Son experienced the agonizing pain of being abandoned by his own Father for the redemption of humankind. But it is not only the Son that suffers; the Father suffers, also. The Father suffers the grief of giving up his only Son. That's how deeply God took sin and death into himself. And that's precisely why sin and death are so deeply and completely conquered and overcome by him.

And, from this self-expending love of the Father and of the Son flows the river of the Holy Spirit, a river of the water of life, "bright as crystal" because it has been cleansed by the blood on the cross. This is no ordinary river, this is no ordinary water. It is the water in which the ambiguous dimensions of life have been swallowed up and transformed. It is the water which is mixed with the blood from the wounds of Jesus on the cross. Only this water saves us from cynicism, despair, and radical doubt.

We must make certain about one thing here. To say that the heart of God is self-giving love is not to say that he is powerless. On the contrary, the very assertion of our text that the almighty God is the slain Lamb also means that the Lamb is supremely powerful! In other words, the radical identification of God and the Lamb in our text means that the ultimate power, the real power, which will prove to be victorious in the end, as has already proven so in Jesus Christ, is the power of self-expending love and not the possessive powers of destruction and oppression. In fact, the fundamental thesis of the Book of Revelation as a whole is that the future belongs to the slain Lamb and not to

those powers which tried to destroy him. On the heavenly throne with God is sitting not the Roman Emperor with all his military might, but rather the Lamb who laid down his own life for others.

We have here a rejection of the ultimacy of all destructive forces. We have here a radical protest against all the forces that are oppressive, coercive, and thus alienating. And the day will come again, as it already did in Jesus, when the power of self-expending love will turn out to be stronger than all the schemes of trying to counter force with force, and hatred with hatred. And this ultimate and real power of the Lamb is already at work in human history, like a river, which according to the vision in Ezekiel 47 starts as a mere trickle but then becomes deeper and larger, large enough to swim in, and in the end flows into "the stagnant waters of the sea" transforming it into a living body of water full of fish.

I know that we live in an age when many people have a hard time believing in God's providential rule over history. Seduced by the logic of natural science, many wonder: Judging by the way things usually go, how can we be sure that the God of self-giving love and not the forces of evil will have the last word? But the realm of history is not reducible to the logic of empirical sciences or of deductive reasoning. The forefathers of our faith, such as St. Augustine and Calvin, knew better—and we should know better. It is God, and not science or sociology or any other human ideology, that determines what is possible and what is impossible in human history. History is a river of divine providence, and the direction in which it flows is ultimately in the hands of God, the Father of the slain and now living Lamb.

And only he is the true giver of the water of life.

II

Our second question is this: What does the water of life do? First of all, this water flowing from the throne of God and of the Lamb heals the nations and enables us to see God's face, according to our text. John is here talking about the reconciliation of sinful human beings with their creator and with all of creation. And this is something that only a suffering God can accomplish. It is said that only if the one who forgives undergoes suffering, can his or her act of forgiving be truly communicated to the one who is forgiven. The late Gabriel Marcel once wrote a play in which the wife of a young couple commits an act of infidelity. She suffers a terrible sense of guilt for many years. And in order to ease her agony, her husband reiterates his forgiveness of her many times. But evidently the forgiveness was coming too easily. The wife finally bursts out before her husband: "I'm sick of your tolerance. I'm sick of your broad-mindedness. It nauseates me. What do you expect me to do with all this generosity that cost you nothing?" Love that is truly healing is costly. The water of life flowing from Christ is the water that cost his life. And that's why it can convict us, convince us, and heal us.

The salvation of souls is not the only thing that the water of life accomplishes, however. Our text says that the water of life also sustains all humanity with the tree of life, bearing twelve kinds of fruit. Feeding the hungry and clothing the naked, then, are not unimportant in the new heaven and the new earth. So there is no dichotomy between salvation, on the one hand, and

humanization, on the other. There is no disjunction between evangelization and social action. Both are the blessings of the river of the water of life.

Moreover, what we must take an extreme care not to miss here, I believe, is the cosmic inclusiveness of John's vision of God's redemption of his creation. God seeks to heal all nations, the gentiles as well as the chosen Israel. In ethical terms, this means that you and I as Christians cannot be complacent until every creature and every being in the entire creation is redeemed and liberated. There is here no room for quietism or eschatological escapism. Further, what God is working toward is not some totally other-worldly fulfillment of his will, but rather a reconstitution and transformation of this world, this life, and this history. It is, as John says, a new heaven and a new earth with fruits, trees, and a river. The kingdom of God is not a dissolution of this world but a radical restoration of it. Yes, it is true that the absolutely final consummation of God's kingdom will occur in the eternal life. But this eternity will salvage this life instead of abrogating it. So, there is no way we can spiritualize away the coming victory of God the Father of Jesus Christ. Instead, we are confronted with the challenge to choose here and now, either to be for God whose redemptive work has already begun to overcome sin and evil in this history through Jesus Christ, or to be for the corrupt powers of coercion and dehumanization.

III

Finally, let us ask: Whom is this water of life for? The verse 17 gives us the answer: "Let him who is thirsty come, let him who desires take the water of

life without price." The qualification is that you have the thirst and the desire.

Allow me for a moment to direct our attention to ourselves, our churches, which are right now at the very threshold of saying goodbyes to the known ways of the past and are about to embark on the adventure of becoming one body. May I say that we all face many exciting days but also some thirsty days in the next few years? Naturally, there will be many details that will have to be worked out. Like Abraham, we are about to leave the comforts of our homes and enter the wilderness for a while in search of "a better country," "a better city." In a sense, you are becoming like us, the Asian immigrant Christians, who are in the wilderness of being neither fully American nor fully Asian any more. You are becoming pilgrims again! And all pilgrims go through a wilderness. But this is good because in the wilderness we will sometimes experience thirst, and this meets the first requirement for the partaking of the water of life.

According to the Bible, being in the wilderness is not necessarily a bad condition. In fact, it can be a creative situation in which we can be liberated from our former narrow ways, and see better visions, dream bigger dreams, and be more open, more available for God's will for us. Look at the leaders in the biblical history: Abraham, Moses, Esther, Ruth, the prophets, John the Baptist, St. Paul, and even our Lord Jesus Christ. They all experienced leaving home and being on the road. And the Bible says that God takes particular care of those servants of his who are in the wilderness on a journey of pilgrimage. Revelation 7:17 reassures us: "The Lamb will be our shepherd, and he will guide us to the springs of living water."

As we experience the thirst, we can

also pray that the Holy Spirit will grant us the second requirement: namely, the desire to drink of the living water. And let us pray that we as the new church will often take a long and satisfying drink from the river of the water of life. Then we will be renewed and refreshed. And let us dream that we as the new church will become an even more faithful instrument of God's work of healing and sustaining all the thirsty and hurting people in this world. Let us dream that we will live and work hopefully and boldly so that we can convey to this despairing world the Good News that the Lamb, and not the Emperor, and not the Hydrogen Bomb, is the ultimate ruler of this universe. Let us dream that the river of the water of life will flow in and through us that even we may become a river—a river that will "let justice roll down like waters, and righteousness like an ever-flowing stream." And let us dream that the day will come when all the children of God will gather around the river and be at peace with God, be at peace with each other, and be at peace with themselves.

So we pray, as John did: "Come Lord Jesus!" We pray: Come again Lord Jesus and do not tarry; come not only into our hearts and minds but to all parts of God's creation. But until he comes again, let the vision of God's certain and eventual victory over all evil sting us and fire us into action and into a new way of life. Let us work boldly and impatiently and also let us sing and be glad, for we do have this certain knowledge that nothing, nothing in creation will be able to separate us from the river of the water of life, even Jesus Christ our crucified and risen Lord.

In the name of the Father, of the Son, and of the Holy Spirit. Amen.

Tennent as Symbol

by D. CAMPBELL WYCKOFF

The following addresses were delivered on Friends Day, April 21, 1983, on the occasion of the re-dedication of Tennent Hall.

An alumnus of New York University, Dr. D. Campbell Wyckoff is both Thomas W. Synott Professor of Christian Education and the Director of the Summer School at Princeton Seminary. In addition to his many academic posts, he has served the National Council of Churches as Chairman of the Advisory Committee on Research and Survey, as Chairman of the Committee of International Affairs Education, and as a consultant on youth study, curriculum study, and the Cooperative Curriculum Project. Dr. Wyckoff is the author of eight books, and has compiled an extensive bibliography on Christian Education.

Frank Gaebelein, in the current issue of *Theology Today*, quotes our late colleague, Emile Cailliet, on the distinction between a sign and a symbol:

Here is a Roman soldier, seeing the design of a fish. For him, it is a *sign* that Christians are 'round and about. It also leaves him cold but alert. Later, a cautious Christian passes by and suddenly sees the fish. Immediately his heart pounds and his mind is filled with rich associations. To him, this fish drawing is emphatically not a sign. It is a *symbol*. Clearly, what animates the symbol, makes a symbol a symbol, is *the sense of participation*. To me, a symbol should be defined as a sign of an experienced participation.¹

The name "Tennent" is like that—a symbol of many influences that hover around us today. The greatness of the Tennent family spanned three generations, from William Tennent, Sr., born in Ireland in 1673, through William

Tennent III, pastor of the Presbyterian Church in Charleston, South Carolina, until his death in 1777. During those one hundred and four years the Tennents stood, in several ways and at various times, for commitment to the leadership of the church, Christian education, evangelical piety, and religious and political freedom.

William Tennent, Sr., came to America in 1716, an experienced and proven minister, forty-three years of age. His wife, Catherine Kennedy, seven years his junior, was the daughter of one of the most eminent Presbyterian ministers in Ireland. His sons—Gilbert, William, Jr., John, and Charles—ranged in ages from thirteen down to five. They came as exiles and pilgrims. Restrictions on the ministry in Ireland forced Tennent to find a place where he could serve in freedom of conscience. After serving at Eastchester and at Bedford, New York, he came, in 1726, to Neshaminy where, in 1728, in addition to his pastorate, he set up the famous "Log College," in which he trained men for the ministry. Robert Hastings Nichols

¹ *Theology Today*, April 1983, p. 56.

quotes Archibald Alexander, the father of Princeton Seminary, on the late 1720's: "The state of vital piety was very low in the Presbyterian church of America," and continues:

Seeing the need of ministers who would promote "vital piety," he [William Tennent, Sr.] set about to train up such. First in his own house, and then in a log schoolhouse, the illustrious Log College, he taught altogether his sons and some sixteen other young men. He gave them a good classical education, and much more important, a knowledge of the gospel as the power of salvation, and inspiration to be such fervent evangelists as they all became.²

His idea of theological education was one that spelled Christian education, with both elements—Christian and education—combined in what he would have called an "experimental" way, that is, deeply explored and profoundly felt by the learner. When his son Gilbert was, in 1740, in the midst of his most controversial period, preaching his sermon on "The Dangers of an Unconverted Ministry," he must have had in mind the Log College (or perhaps, in anticipation, the Log College transmuted into the College of New Jersey-Princeton) as he described what was needed in theological education:

The most likely Method to stock the Church with a faithful Ministry, in the present Situation of Things, the publick Academies being so much corrupted and abused generally, is, To encourage private Schools, or Seminaries of Learning, which are

under the Care of skilful and experienced Christians; in which those only should be admitted, who upon strict Examination, have in the Judgment of a reasonable Charity, the plain Evidences of experimental Religion. Pious and experienced Youths, who have good natural Capacity, and great Desires after the Ministerial Work, from good Motives, might be sought for, and found up and down in the Country, and put to Private Schools of the Prophets; especially in such places, where the Publick ones are not. This Method, in my Opinion, has a noble Tendency, to build up the Church of God.³

The experience of the third son, John, who died at twenty-five after a two-year pastorate at what is now the Old Tennent Church, near Freehold, illuminates what actually went on. At the Log College, he would be studying the scriptures, using Greek and Hebrew. He would also be deep in the Greek and Latin classics. He would probably be exposed to scientific thought, but most certainly the heart of instruction would be Christian doctrine. At the same time, it is recorded of him:

His conviction of sin was unusually deep and intense; sometimes being almost in despair. "For several days and nights he was made to cry out in the most dolorous and affecting manner, almost every moment." His conversion was a remarkable experience, His Christian life was distinguished for piety and consecrated zeal. He was a modest, gentle, humble young man, yet proved to be pos-

² Nichols, Robert Hastings, *Presbyterianism in New York State*. Philadelphia: Westminster Press, 1963, pp. 38-39.

³ Smith, H. Shelton, Robert T. Handy, and Lefferts A. Loetscher, *American Christianity, Volume I, 1607-1820*. New York: Scribners, 1960, p. 327.

sessed of the traits of an attractive and powerfully effective preacher.⁴

Historians have different perspectives. Nichols characterizes it as a "high-wrought religion—this deep conviction of sin, crying sense of the need of salvation, rapture of faith, joyful assurance of being born again, passion for goodness."⁵ On the other hand, Ola Elizabeth Winslow says of Gilbert's approach during the Great Awakening: "His one theme was hell-fire and damnation. He raged, shouted, stamped, roared, and set nerves on edge beyond endurance. Henceforth, this was to be the revival emphasis. Conversion was not to be the beginning of a new life; it was a scramble to safety, and the way led through bedlam."⁶

Evangelical zeal had its broadening side, and it is interesting to hear Gilbert also saying: "All societies who profess Christianity and retain the foundational principle thereof, notwithstanding their different denominations and diversity of sentiments in smaller things, are in reality but one Church of Christ (more or less pure in minuter points) of one visible kingdom of the Messiah."⁷

These people also lived ordinary day-to-day lives. One of Gilbert's friends was John Rowland, interim pastor of the Maidenhead Church (now Lawrenceville). The history of the Lawrenceville Church has the cryptic note: "While ministering in Maidenhead

Rowland was charged with stealing a horse. Tennent appeared as witness in his behalf. He was acquitted."⁸

If one gets the impression that the Tennent brothers spent all their lives running around the country stirring up revivals, one might miss the great continuities of their service to the church. Gilbert, for all his travels, was pastor of the New Brunswick Church and the church at Fourth and Arch in Philadelphia. John served what is now the Old Tennent Church until his early death, to be succeeded by William, Jr., whose pastorate there lasted forty-four years, until 1777. (He was succeeded by John Woodhull, who married Gilbert Tennent's stepdaughter. The official Tennent presence in that church lasted until 1824, a total of one hundred and six years.) Charles spent his life as pastor of the Buckingham Church (now Berlin), on the Eastern Shore of Maryland. My estimate is that in three generations, seven Tennents spent a total of two hundred years in parish ministry.

What is now called the Old Tennent Church is the living symbol of that concentration on the local parish. John went there in 1730, succeeding the rather erratic Joseph Morgan, who left for the Lawrenceville Church in 1729. The Old Tennent history mentions that Morgan was "somewhat erratic," and that he left the church seriously split and in very low spirits. The Lawrenceville history is more explicit—Morgan was tried by the presbytery for "intemperance, dancing, and astrology." However, John almost immediately won the hearts of the people and pulled the church back together again. After one year and a

⁴ Symmes, Frank R., *History of the Old Tennent Church*. Freehold, N.J.: James S. Yard and Son, 1897, p. 34.

⁵ Nichols, *op. cit.*, pp. 39-40.

⁶ Winslow, Ola Elizabeth, *Jonathan Edwards*. New York: Macmillan, 1940, pp. 189-190.

⁷ Hudson, Winthrop S., *American Protestantism*. Chicago: University of Chicago Press, 1961, p. 46.

⁸ Podmore, Harry J. (ed.), *The Presbyterian Church of Lawrenceville, New Jersey*. Princeton, N.J.: Princeton University Press, 1948, p. 70.

half he fell ill. William, Jr., took over his preaching responsibilities, and succeeded him after his death. He, in turn, ministered there until his death in 1777, to be succeeded by John Woodhull, the relative-in-law, whose ministry filled out the one hundred and six years of their benign and effective dynasty. William, Jr., had his colorful side—he is the one who experienced the famous “trance,” was taken for dead, and was almost buried alive. It was he, too, who married Catherine Noble in 1738, one week after they met. (1738 was a very busy year for the Tennents, and perhaps everything, including personal matters, had to be done in a hurry.) But characteristically, the Tennents were steady, concerned, effective leaders in their churches and communities for unusually sustained periods.

I have a personal interest in the Old Tennent Church, for two lines of my family were members there during the period of the Tennent ministries. Two first cousins, Garret Wyckoff (who died in 1770) and William Wyckoff (who died in 1782) appear on the records as having children baptized by Wm. Tennent, Jr., contributing to the building fund in 1750 (for the present building), or as holding a pew in 1754. (They were, in turn, first cousins of my great-great-great-great-great grandfather.) Incidentally, this demonstrates the truth of the statement that, very early in its history, this church (originally known as “Scots Church”) had welcomed other than Scots into its membership. Scots, Huguenots, and Dutch were equally at home in it. William’s son, Jacob, became a trustee in 1786 and an elder in 1789. Garret’s son, Peter, became an elder in 1795. The oath that Jacob Wyckoff took as a trustee of the church in 1787, was as follows:

We the Subscribers do solemnly profess and swear that we do not hold ourselves bound to bear allegiance to the King of Great Britain.

So help us God.

We the Subscribers do solemnly profess and swear that we do and will bear true Faith and Allegiance to the Government of this State as established under the authority of the people.

So help us God.

We the Subscribers do solemnly profess and swear that we will execute the trust reposed in us, as Trustees of the first Presbyterian Congregation in Freehold, during our continuance in office with Fidelity and to the best of our Understanding.

So help us God.⁹

It intrigues me, too, that three of Jacob’s granddaughters and one of his great-granddaughters married into the Woodhull family.

When in 1931 the Philadelphia School for Christian Workers changed its name to the Tennent College of Christian Education, those responsible must have been motivated by some combination of the symbols that I have spelled out as commitment to the leadership of the church, Christian education, evangelical piety, and religious and political freedom. The Tennent College focused, of course, on two of these—leadership training and Christian education—but the other two were strong factors in the background. Commitment to the church’s leadership was, through Tennent and similar schools, beginning to mean something broader, the insistent demand being heard for women and unordained workers in the

⁹ Symmes, *op. cit.*, p. 63.

professional life of the church. That emphasis was intensified, but moved (as the Tennents would have insisted) back into the context of, and in full dialogue with, a complete theological education when the Tennent College was incorporated into Princeton Theological Seminary in 1944. Even a cursory glance at the catalog indicates how seriously this was taken. In 1944-45, there were twenty required courses within the B.D. curriculum. At the same time there were twenty-six required courses, plus a thesis, within the new three-year M.R.E. curriculum.

Tennent as symbol: there are the abiding concerns for learning and piety

adequate to the church's need, for a Christian education that knows what both its terms mean and how they balance and bolster each other, for evangelical zeal on behalf of the gospel in reaching all people, for social responsibility rooted in the religion and politics of a free people, linked with a concern to be alert to new needs and opportunities and to seize them intelligently and effectively. In re-dedicating the Tennent Campus today, this is part of the meaning of the symbols that we use. "Tennent" thus becomes, like the fish to the early Christian, a moving and challenging "sign of an experienced participation."

Tennent as Center

by FRED A. GARDNER

WE HAVE been looking forward to this day for a long, long time. There were some days, last spring and summer, when debris was rattling down the chutes into the many, overflowing dumpsters, that we found it hard to believe that this day would ever come. Those of us who had inhabited our old building for quite some time had gotten used to its quirks and cracks and we probably didn't even see many of them any more, or at least they weren't as noticeable to us as they would have been to new occupants. But moving day, or days, finally did come and, as you will see this afternoon, our new setting is truly magnificent and we work and live there in the debt of so many individuals and congregations.

In addition to the great appreciation that I feel for you and others, I also appreciate so much the opportunity to share this day and this program with Dr. Wyckoff. I doubt that anyone has ever been more blessed than I in having such a colleague with whom to work for 22 years. A Christian gentleman and scholar would be more than most could hope for and Cam Wyckoff certainly is that, but to know him as a thoroughly delightful human being besides is, surely, the deep fudge frosting on a double chocolate cake. I use that description because in our offices we have cele-

Dr. Freda A. Gardner, a native of Troy, New York, is an alumna of the College of Education of the State University of New York at Plattsburgh, the Presbyterian School of Christian Education, and Bloomfield College. She joined the faculty of Princeton Seminary in 1961, and currently serves as Associate Professor of Christian Education and Director of the School of Christian Education. Dr. Gardner is a member of the Association of Presbyterian Christian Educators and the Religious Education Association.

brated many birthdays over the years and chocolate has always said it best. As Dr. Wyckoff was speaking of Tennent as symbol, there are more than a few of us here today who recognize that he, himself, is embodiment of all that symbol represents, and our life and work together has been enriched and enhanced by his presence here with us.

To speak of Tennent as center is an invitation to egomania or at least to very egocentric thinking. Tennent is not the center of the world, nor of Princeton, nor of the seminary. It is, however, possible to think of it as center in other respects.

Tennent represents, perhaps more than any other structure on the seminary campus, a center of life, of Christian life—a microcosm of that life. From the basement level to the top floor, Tennent is the center of a broad variety of life. When you tour the building you will see apartments for married students, classrooms, the Reigner Reading Room, offices of faculty and staff, the Child Care Center, the custodian's workroom. Looking at these spaces, you will be impressed, I think, but a tour of the facility can only suggest what goes on in this center of living.

In the Child Care Center, each morning of the week, are very young and small children—some white, some

black, some yellow, some brown. Playing with them, having snacks with them, diapering them, cuddling them, laughing-singing-talking with them are bigger and older children/folk . . . seminarians . . . most of them single students who volunteer on a regular schedule for their work there that for most of them is more like play. Most of the little children's parents are seminarians too, who bring their children to the Center while they are in class and their spouses either attend classes or chapel with them or use the freed up time for themselves. American parents and students get to know international parents and students through their children. Single and married students become acquainted. And little people begin to know, through their play in a safe, bright place amidst caring, warm, big people, something of a love of God that says, just because you are, you are loved. Every now and then, by plan or in desperation over a rain-cancelled walk, the coordinators of the Child Care program bring the children upstairs to the Christian education offices where they wander around, looking, talking, humming, and we hard-working, nose-to-the-grindstone adults are reminded of the wonders and beauties of life as it is lived at a "lower" level.

The Child Care Center is at the bottom of the building and at the top are apartments, most occupied by newly married seminarians, beginning not only theological education but also their lives as couples. In one sense, those living quarters represent the seminary's concern for the whole person who is a student here, for his or her calling to ordained and professional ministry but also for the calling to be wife and husband. Providing for living space that is adequate and attractive, where couples

may grow together, may learn together in their ministries to each other and their ministries of hospitality to friends and strangers is a significant part of the center of life that is Tennent.

The Reigner Reading Room, one of the really lovely places in Tennent, houses the printed, audio, and visual resources for the educational ministry of the church. In this room seminarians, faculty, clergy, and lay people from the larger community work at creating significant programs of education for a wide variety of the people of God. Some will be found doing long-range planning; but it is true that others will be found searching for a last minute miracle in the form of a book or a filmstrip, a picture, a poem, or a play that will save that evening's program or activity. Either way, it's very real and very much a part of the living of Christian people.

Elsewhere in Tennent are the offices of faculty and staff members—young and older scholar-teachers and administrative staff who, together, work at translating knowledge and convictions into education for leadership in the church and in the world to which the church is called in ministry. Here books are written, lectures prepared, letters typed, programs planned; here and in the classrooms discussions take shape, conversations are held, questions asked and sometimes answered. Here in these offices are endless pink, call-back slips from out there in the world: Will you speak at this meeting? Will you tell us if you think Chris will be a good pastor? What do you think of this curriculum series? May I come in and talk with you because I'm bothered . . . or excited . . . or fearful? Here are the official and unofficial pastors as well—teachers, secretaries, students, administrators, even little children sometimes, who, by word

or gesture, extend care and concern to those they meet every day and those who may come to Tennent only once in a while.

So Tennent is center as microcosm of life and a particular way of looking at life and living it. The kind of living I have been describing does not just happen and it does not always happen. The people in Tennent are quite ordinary creatures who have been claimed and named by a Creator who is also Redeemer and Empowerer—claimed by the God whom we know in Jesus Christ, in whom we are forgiven, who, in the Spirit, dwells in us and among us, evoking our particular gifts and enabling the kind of life that often is lived in Tennent. And so Tennent may be thought of also as center of the teaching ministry of the church. Tennent, with its broad range of inhabitants, occupants, and visitors is a place where people are supported in their growth as children of God and disciples of Christ, where faith comes in search of understanding and finds some of the church's best resources for that search. As a Christian educator I have become used to people thinking that Christian education means Sunday School. It does mean that but so much more; even theological education is, in one important sense, Christian education. We talk about Christian education as an intentional ministry of the church and it does rely to a great extent on classes and designated teachers, but it also relies on provisions of a place, of particular people and resources, and of particular times for reaching its objectives. Tennent as center of the teaching ministry recognizes that growth in faith does and should go on through all of life and in a variety of ways.

Those ways are the results of the

most careful research and study in theology, bible, education, the behavioral sciences; of the most critical evaluation of practice; of the most committed efforts to hear the questions, spoken and unspoken, which people ask as they attempt to live life with meaning.

Two of my favorite stories about children fit in here.

A small child was put to bed, and a while later a thump and a cry brought the child's parents into the room. After picking up, soothing, and tucking back into bed, a parent asked, why did you fall out? And the child replied, "I guess I fell asleep too close to where I got in." Some Christian people do that too—fall asleep soon after they reach older childhood or adolescence and try to live their whole lives on what they might have learned as a child in Sunday School. Tennent as center of teaching ministry speaks to lifelong learning about what it is that God is calling each of us to be and do, that God's Kingdom might, more and more, take shape in the world.

The other story is also a bedtime story. In this one a little child calls out in the night and says, "I'm scared." A weary, roused-from-sleep parent responds, "There's nothing to be scared of. Go back to sleep." The child calls again, "I don't care. I'm still scared and I don't like to be alone." The parent's voice comes again, "It's O.K., God is with you and will take care of you." There is a pause and then the child calls back, "But I'd rather be taken care of by someone with skin on." Tennent as center of teaching ministry is filled with many "someones with skin on," people who teach, administer, type, file, play, sing, clean, write, think, talk as ministers, one to another. These "folks with skin on" make Tennent a place of order

and beauty and healing and growth as they, we, discipline ourselves and one another under the discipling activity of God's Holy Spirit.

Tennent is a center for people of all ages, races, many denominations, many forms of ministry, people concerned to live their whole range of relationships and activities in the light of the Gospel

and to work for the wholeness or Shalom of God's kingdom for all people. It is a center of memory and of promise, consistent with the "Tennent as symbol" about which Dr. Wyckoff spoke and, on this day, especially, a center filled with appreciation and a commitment to be good stewards of all that God has entrusted to us.

English Evangelicals and the Golden Age of Private Philanthropy

1730-1850

by ROGER H. MARTIN

*A graduate of Drew University and Yale Divinity School, Roger H. Martin attended New College, Edinburgh University, before completing his doctorate at the University of Oxford. He was assistant to the President and Assistant Professor of History at Middlebury College in Vermont before coming to Harvard Divinity School, where he is currently Associate Dean for Administration and Planning and Lecturer in Church History. Mr. Martin's book, *Evangelicals United: Ecumenical Stirrings in Pre-Victorian Britain 1795-1830*, was published this year by the Scarecrow Press.*

“OURS is the age of societies,” wrote Sir James Stephen in 1849. “For every redress of every oppression that is done under the sun, there is a public meeting. For the cure of every sorrow by which our land or race can be visited, there are patrons, vice presidents, and secretaries. For the diffusion of every blessing of which mankind can partake in common, there is a committee.”¹ Stephen was speaking of the golden age of private philanthropy, the seventy years or so that spanned the last two decades of the eighteenth century and the first half of the nineteenth.² During this period, almost every conceivable social and moral ill known to mankind has its corresponding philanthropic organization. The Magdalen Hospital for the Reception of Friendly Prostitutes and the Royal Humane Society which restricted its help to “persons in a state of suspended animation” were among the more exotic. The Society for the Abolition of the Slave Trade and the Young Men’s Christian Association were among the more familiar.³ Societies for

the relief of sick and distressed strangers, for the suppression of vice, for the conversion of heathens and Jews, for the distribution of tracts and Bibles and for the protection of young country girls and widows proliferated. Patrick Colquhoun estimated that in 1795 there were sixty-seven of these philanthropic organizations in London alone, all devoted to public morals and benevolence. Seventy years later this number had dramatically increased to 640 charitable bodies with an annual income of nearly two and a half million pounds, almost twice the amount expended by the Metropolitan poor relief.⁴ Philanthropic activity outside of London would have doubled, perhaps trebled these figures.

These statistics suggest that charitable giving had undergone a major transformation since the sixteenth and seventeenth centuries when philanthropy was often a sporadic and ineffective activity.⁵ No longer was philan-

¹ J. Stephen, *Essays in Ecclesiastical Biography* (London: 1907), II, 248.

² Cf. F. K. Brown, *Fathers of the Victorians* (Cambridge: 1961), 104.

³ For a catalogue of these charities, see *ibid.*, 329ff.; B. K. Gray, *A History of English Philanthropy* (London: 1905).

⁴ Brown, *op. cit.*, 328; H. Perkin, *The Origins of Modern English Society* (London: 1969), 122, 422fn.; I. Bradley, *The Call to Seriousness* (London: 1976), 122.

⁵ In this essay, philanthropy is defined in the traditional sense to mean acts of making voluntary contributions of money or service to recipients who have no strict claim on the donor. State charity, in this context, is not generally regarded as philanthropic. See Gray, *op. cit.*, ix;

thropy a matter of *noblesse oblige* as it had largely been in previous times. True, many religious societies of the late seventeenth century like the Charity Schools had demonstrated what could be accomplished by groups of individuals working in concert.⁶ But the appearance of large numbers of voluntary subscribers and private philanthropic organizations, even more the zeal by which large numbers of people (and not just the clergy or the very wealthy) promoted an ever increasing number of charitable enterprises, was a special phenomenon in the late eighteenth century.⁷ And while several early eighteenth-century churchmen like the Non-juror Robert Nelson stressed that acts of charity were taken into account at the Day of Judgment, it was later in the century that intense religious belief was universally seen to foster and promote personal acts of benevolence.⁸ Indeed, John Richard Green, the nineteenth-century historian, associated the rise of modern English philanthropy with the Evangelical Revival of the eighteenth and nineteenth centuries and to the degree that over three quarters of all philanthropic organizations founded during these years were evangelical in character and control, the interrelationship between religious belief and private philanthropic activity was obviously very important.⁹

Not all philanthropic activity during the period under study was motivated by high moral or religious principle. During the turbulent years of the French Revolution and for many years afterward, many Englishmen saw philanthropy as a hedge against social disorder and anarchy and supported benevolent institutions like the Sunday Schools and the Proclamation Society because these organizations taught the poor the virtues of resignation and subservience.¹⁰ Vanity and self-pride were additional motives for philanthropic activity for this was the age of the highly publicized subscription list which often inculcated in the donor a sense of moral or social superiority over his non-subscribing neighbor.¹¹ And, of course, many people gave to charitable causes simply because they were moved by human want and suffering and a general desire to clothe the naked and feed the hungry.¹² Evangelicals were not immune from these temporal forces, but as a group that rarely engaged in any kind of benevolent activity unless it was of religious benefit either to themselves

I, 8, 319; Bradley, *op. cit.*, 123; Owen, *op. cit.*, 93. Cf. T. C. Hall, "The Evangelical Revival and Philanthropy" in J. P. Paton et al., eds., *Christ and Civilization* (London: 1910), 382; N. Pope, *Dickens and Charity* (New York: 1978), 5.

¹⁰ M. J. Quinlan, *Victorian Prelude* (London: 1965), 120; C. I. Foster, *An Errand of Mercy* (Chapel Hill: 1960), 49; J. L. and B. Hammond, *The Town Labourer* (London: 1949), 245f. For this theme in American church history, see C. S. Griffin, "Religious Benevolence as Social Control 1815-1860," *The Mississippi Valley Historical Review*, XLIV, No. 3 (1957), 423ff.

¹¹ Gray, *op. cit.*, 270; T. Gisborne, *Sermons Principally Designed to Illustrate and to Enforce Christian Morality* (London: 1813), 189. Cf. H. House, *The Dickens World* (2nd ed., Oxford: 1942), 49, 80f.

¹² Bradley, *op. cit.*, 119. See Owen, *op. cit.*, 14, for other motives.

Cf. S. C. Neill, *The Church and Christian Union* (London: 1968), 340. For an exhaustive study of philanthropy before the eighteenth century, see W. K. Jordan, *Philanthropy in England 1480-1660* (New York: 1959).

⁶ David Owen, *English Philanthropy 1660-1960* (Cambridge, Mass.: 1964), 20, 30.

⁷ Gray, *op. cit.*, x.

⁸ Owen, *op. cit.*, 34.

⁹ W. J. Townsend et al., *A New History of Methodism* (London: 1909), I, 310; A. S. Turberville, ed., *Johnson's England* (London: 1933),

or to the objects of their evangelism, an attempt to discover the wellsprings of evangelical philanthropy might prove instructive.¹³

A clue can be found in the theological writings of John Wesley, the Oxford-educated churchman who more than any other single person was responsible for the great revival that swept over Britain in the mid-eighteenth century and whose influence over future generations of evangelicals is well chronicled. Central to Wesley's theology was a doctrine of good works which indirectly did much to foster in the hearts of his Methodist followers a deep-seated commitment to philanthropy. Like most Protestants of his generation, Wesley rejected the medieval Roman Catholic notion that man could merit or purchase salvation by performing works of a benevolent nature. Instead, he believed that man was justified by faith alone and that this faith was a free and unmerited gift of an omnipotent God. Wesley, however, parted ways with those who argued that man played an entirely passive role in the salvation process. Instead, he believed that if man were justified by God's free gift of faith, this faith was meaningless unless it resulted in good works.¹⁴ The evangelical pietism of the Methodists was primarily an inward change of the heart that

manifests itself in outward works of charity.¹⁵ In later writings, Wesley even argued that good works were a condition of sanctification and final salvation.¹⁶

Not all evangelicals shared Wesley's Arminian theology which held that the mercy of God was extended to all. The Calvinists believed that only an elect few were predestined by God to be saved no matter what they did while the bulk of mankind was condemned to eternal damnation. But even Calvinistic evangelicals like George Whitefield, Wesley's friend and fellow laborer, believed that however useless good works might be in attaining salvation, they were, nevertheless, indispensable signs of election.¹⁷ In a sermon preached at Charlton near Blackheath in 1739, Whitefield even stressed that although man was dead in sin and could not save himself without the free gift of God's grace (which was given only to the elect), free grace was meaningless unless it was followed by good works.¹⁸

A central concern of the evangelicals which indirectly grew out of this theology was the relationship between good works and inherited or acquired wealth. In the early years of the Revival, the Methodist followers of Wesley were drawn mostly from the ranks of the artisan and common laborer. But as the Revival progressed, the Protestant virtues of industry and frugality (both constant themes in many Methodist sermons) gradually led to affluence among several of Wesley's early follow-

¹³ Cf. Brown, *ibid.*, 152, 231, 381f. I would like to thank John Walsh, of Jesus College, Oxford, my former tutor, for reading the MS of this essay and making several valuable comments.

¹⁴ Wesley once wrote: "Nor do we acknowledge him to have one grain of faith, who is not continually doing good, who is not willing to spend and be spent in doing all good, as he has opportunity, to all men." Cited in W. J. Warner, *The Wesleyan Movement in the Industrial Revolution* (London: 1930), 212; Cf. B. Semmel, *The Methodist Revolution* (New York: 1973), 11f., 97.

¹⁵ W. Beach and H. R. Niebuhr, *Christian Ethics* (New York: 1955), 361f. Cf. K. Heasman, *Evangelicals in Action* (London: 1962), 18f.

¹⁶ Semmel, *op. cit.*, 49.

¹⁷ Warner, *op. cit.*, 45; Bradley, *op. cit.*, 21.

¹⁸ J. Pollock, *George Whitefield* (London: 1972), 106.

ers. Wesley had not intended this to happen. The fruits of one's temporal labors were meant to be enjoyed not in this world but in the next, and Wesley never envisioned his followers becoming prominent industrialists and wealthy landowners. Whitefield on the other hand made a conscious effort to reach the wealthy, and the evangelism of a later generation of evangelical churchmen was directed in large part to the landed aristocracy and the nobility. By the latter years of the eighteenth century, the evangelical movement as a whole had very much become an interdenominational phenomenon involving all classes of society and it soon became apparent that if riches could be used in the service of God, mammon itself was not necessarily an evil.

Perhaps the most famous of Wesley's published sermons which spoke of the relationship between earned and acquired wealth and good works was entitled "The Use of Money." The sermon's threefold admonition was "to gain all you can, to save all you can, and to give all you can." Wesley believed that if Methodists were to acquire wealth through prudence and hard labor, they were to acquire it diligently and honestly without hurting others. However, since wealth itself was a gift of God, it was not meant to be hoarded or invested, but instead used in performing good works. Wesley advised his fellow Methodists that after providing for the needs of family and chapel they were to use whatever surplus was left over for charitable purposes.¹⁹ Indeed, the only justification for the continued and unlimited pursuit of economic wealth after providing for one's temporal and religious needs, was to supply the needs

of others less fortunate.²⁰ Thus a man who received an annual income of £500 and spent £200 of this amount to provide for himself, his family, and his chapel, was obliged to give the remaining £300 to charity. To do less was to be, in Wesley's opinion at least, an unfaithful steward of that which properly belongs to God. "O leave nothing behind you" was Wesley's constant warning to unwary misers.²¹ Evangelicals of a later generation were perhaps not as strict as Wesley on this point but they nevertheless preached the same basic message especially to those who had inherited wealth. Thomas Gisborne, the Evangelical incumbent of Yoxall in Staffordshire, admonished his well-to-do parishioners that charity should be "an indisputable and prominent article" of their yearly expenditure, "to be . . . increased . . . with every augmentation of [their] revenue."²² And Henry Thornton, the wealthy Evangelical merchant, recommended that at least one quarter of a Christian gentleman's income be devoted "to objects of beneficent hospitality . . . and eleemosynary charity."²³ To both of these men, philanthropy was an activity of immense religious significance to their spiritual development though it should also be mentioned, at least in passing, that many evangelicals also saw in the charities they sponsored potential agencies of conversion. It was not for nothing that the recipients of evangelical largesse often became evangelicals themselves.

There were, of course, many non-

²⁰ Warner, op. cit., 209.

²¹ M. Edwards, *After Wesley* (London: 1948), 95. Warner, op. cit., 209f.

²² Gisborne, op. cit., 181.

²³ S. Meacham, *Henry Thornton of Clapham* (London: 1964), 137; Bradley, op. cit., 123.

¹⁹ Beach and Niebuhr, op. cit., 363.

evangelicals who gave to charitable causes. The names of the non-evangelical nobility, for example, appeared on almost every important subscription list. When the Society of Friends of Foreigners in Distress was founded in 1807, its patrons and contributors included no less than two reigning emperors, three kings, twenty-two princes, and forty nobles.²⁴ Charitable enterprises vied with each other for the patronage of the great and famous and sometimes even the notorious became involved. William Pitt gave to the London Hospital and Patrick Colquhoun to the Society for the Suppression of Mendicity. John Horne Tooke, the radical, and Henry Fauntleroy, the last person in England to be hanged for forgery, both supported the Middlesex Hospital. The nonsectarian British and Foreign School Society could proudly claim the patronage of Byron, Mill, Ricardo, Bentham, and Malthus.²⁵ For many of these people, philanthropy required a minimal financial commitment, but it resulted in a maximum amount of cheap publicity.

Most wealthy evangelicals, on the other hand, not only gave away large fortunes to charitable organizations, but often did so anonymously, avoiding any kind of publicity for themselves.²⁶ Wesley's entire life was an example of this kind of self-effacing philanthropy. In 1743, near the beginning of his ministry, he warned his followers that "If I leave behind me ten pounds . . . you and all mankind [can] bear witness against me that I lived and died a thief and robber." Forty-seven years later, at the end of his life, he could justly claim

"satisfaction with the continual conviction that I gave all I can . . . and give all I can—that is, all I have."²⁷ When he died at the age of eighty-eight in 1791, Wesley possessed only a few pounds and his books. During his lifetime he had given to charity a small fortune of £30,000, mostly derived from royalties on his many publications.²⁸ Evangelicals of a later generation were also very generous. Zachary Macaulay, who at one time in his career was worth over £100,000, gave almost all of his fortune to the anti-slavery campaign. Thomas Babington Macaulay, the future historian, was so reduced in circumstances by his father's philanthropic zeal, that he had to sell the gold medals won as a student at Cambridge University just to eke out a living.²⁹ Most of Hannah More's considerable fortune went to some sixty charitable institutions when she died in 1833.³⁰ John Thornton is said to have given £150,000 of his fortune to good causes while his son Henry reduced his benevolences from six-sevenths to two-thirds of his income only because he had taken on the responsibilities of marriage.³¹ Perhaps not all evangelicals gave as generously as these people did,

²⁷ Warner, op. cit., 211; Townsend, op. cit., 142. For Wesley's philanthropy within a biblical context, see R. J. Sider, *Rich Christians in an Age of Hunger* (London: 1977), 150.

²⁸ Edwards, op. cit., 96; Townsend, op. cit., 225. Thomas Olivers reported that he heard Wesley say in 1776: "I have now paid for the paper and printing of the *History of England*; and I find that I am about £200 in pocket by the sale of that work; but as life is uncertain, I will take care to dispose of it before the end of the week." Cited in E. M. North, *Early Methodist Philanthropy* (New York: 1914), 122fn.

²⁹ E. M. Howse, *Saints in Politics* (London: 1976), 126.

³⁰ Brown, op. cit., 532.

³¹ Owen, op. cit., 93.

²⁴ Brown, op. cit., 344.

²⁵ Ibid., 343ff.

²⁶ Warner, op. cit., 213, 217.

but one cannot dispute the fact that the evangelical record for philanthropic giving was impressive.

Charity was no less a duty for evangelicals who lacked financial means. In many ways charity placed a disproportionately greater burden on these people than it did on their more affluent brethren.³² Throughout the Revival, the poorer members of Wesley's societies were expected to give at least a penny each week of their paltry but hard-earned wages to charity. Evangelicals connected with other denominations such as the Baptists and Congregationalists also instituted penny-a-week collections.³³ Those who earned barely enough for subsistence needs often worked extra hours so that they could meet this weekly charitable obligation.³⁴ Jane Muncy, for example, one of the earliest members of the Wesleyan Foundry society, provided for her own basic needs by working as a manual laborer from early morning until eight in the evening; she then took on extra jobs, sometimes working until one in the morning so that she could earn enough extra to give to the poor. Other examples of this kind of philanthropic activity among the lower classes could be cited.³⁵

The golden age of private philanthropy was no less the golden age of fund raising. If the evangelicals subscribed large sums of money to charity,

they also found time to raise charitable contributions from others. Indeed, many of the fund-raising techniques used today such as the pledge and the canvass were largely evangelical inventions.³⁶

Fund raising was a demanding and time-consuming business, especially in an age when travel was hazardous and the postal system unreliable. But despite the pressures of a regular ministry or a secular career, most evangelicals still had time to raise funds for a favorite charity. In his eightieth year, for example, the dauntless Wesley could still be seen trudging through the streets of London, often ankle deep in melting snow, taking a collection for the poor.³⁷ Nor was it below Lord Shaftesbury's position in society occasionally to station himself at the Member's entrance of Parliament to take a collection for one of the many charities he patronized.³⁸

Above all, fund raising was an art. The greatest fund-raiser of the early Revival was perhaps George Whitefield, Wesley's friend and sometimes protagonist who crossed the Atlantic many times on one missionary quest or another and in his lifetime became somewhat of a folk hero both in England and in the American colonies. Whitefield was a great orator who often preached in the open air to crowds that sometimes numbered over thirty thousand.³⁹ Speaking with a stentorian voice which some said could be heard over a mile away, Whitefield was a "spiritual

³² Beach points out that Wesley's sermon on the use of money was directed to manual workers and the disinherited, not to the wealthy. Beach and Niebuhr, op. cit., 363.

³³ Cf. R. H. Martin, "Evangelical Dissenters and Wesleyan-Style Itinerant Ministries at the End of the Eighteenth Century," *Methodist History* XVI (1978), 176.

³⁴ Warner, op. cit., 219, 214. Cf. North, op. cit., 30ff.

³⁵ North, op. cit., 124.

³⁶ Bradley, op. cit., 138.

³⁷ Townsend, op. cit., 310.

³⁸ Bradley, op. cit., 129. Norris Pope points out that when he died, deputations from nearly 200 religious and philanthropic societies with which Shaftesbury was more or less connected attended his funeral. Pope, op. cit., 11.

³⁹ Pollock, op. cit., 121.

pickpocket" whose charity sermons could "charm the cynical Walpole, and even make the passionless Chesterfield forget himself."⁴⁰ Benjamin Franklin, who knew the value of money and was not easily inclined to part ways with his not inconsiderable fortune, tells the effect one of these appeals had in Philadelphia. In this case, Whitefield was raising funds for an orphan house he hoped to build in Georgia. Franklin writes:⁴¹

I happened . . . to attend one of [Whitefield's] sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all.

Franklin continues:

At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home. Toward the conclusion of the discourse, however, he

felt a strong desire to give, and applied to a neighbor who stood near him, to borrow some money for the purpose. The application was unfortunately made, to perhaps the only man in the company who had the firmness not to be affected by [Whitefield]. His answer was, "At any other time, friend Hopkinson, I would lend thee freely; but not now, for thou seems to be out of thy right senses."

Whitefield was just as effective with people lower down the social scale. After one particular charity sermon preached in 1739 to a massive crowd on Kensington Common, he collected for the same orphan school no less than 7,280 half pennies, all of them given by common laborers and handloom workers who could hardly afford to give even a half penny.⁴²

Whitefield's fund-raising technique matched his genius as an orator. A writer for the *Scots Magazine* in 1742 told of how Whitefield could raise the passions of his audience, and then, when they were in the right frame of mind, end his sermon with a short prayer. After pronouncing the blessing "without singing psalms," this correspondent reported, "[he] immediately falls a collecting, in which he shows great dexterity."⁴³ On another occasion, after completing a charity sermon on behalf of a German village which had recently been destroyed by fire, he announced that a hymn would be sung "during which those who do not choose to give their mite on this awful occasion may sneak off." Not a person moved. Whitefield then ordered all the doors

⁴⁰ J. D. Walsh, "Origins of the Evangelical Revival" in J. D. Walsh and G. V. Bennett, *Essays in Modern English Church History* (London: 1966), 145; Townsend, op. cit., 274. For a popular account of Whitefield's preaching ability, see Pollock, op. cit., 80ff.

⁴¹ Cited in A. A. Dallimore, *George Whitefield* (London: 1976), I, 481f.

⁴² Pollock, op. cit., 103.

⁴³ L. Tyerman, *The Life of the Rev. George Whitefield* (London: 1877), II, 424fn.

shut, save one, and as the congregation filed out, he personally stood at the exit with the collection plate in hand. It is reported that he raised £600 on this single occasion.⁴⁴ Through similar techniques he was able to raise large sums of money for numerous charities including, in America, funds for the City of Boston where many people had been made homeless by a fire, for Harvard College where the library had also been destroyed by fire, and for the University of Pennsylvania and Princeton University, both of which awarded him an honorary M.A. for his services as a fund-raiser.⁴⁵

Whitefield's uncanny ability to generate compassion in a crowd of seemingly uninterested or even hostile hearers was the trademark of his genius as a preacher and fund-raiser. But as the Revival progressed, Whitefield was emulated by other evangelicals with equal if not greater success. Indeed, fund raising became such a popular activity by 1815, that one enterprising writer—most certainly not an evangelical—published a widely read tract on how to evade the fund-raiser's appeal.⁴⁶

Private philanthropy continued to play a very important role throughout the nineteenth century and still serves today as the mainstay of many humanitarian and educational enterprises on both sides of the Atlantic. But it has undergone many changes since its "golden age." Increasingly, contemporary observers like Patrick Colquhoun questioned whether the prodigious outlay of private wealth for charity had

really benefited society in any significant way.⁴⁷ But even as early as the first English census in 1800, government was beginning to take over many areas traditionally served by private philanthropy.⁴⁸ Today, the welfare state is the chief agency of social relief in both America and Great Britain.

More significantly, as far as this essay is concerned, the stringent evangelical ethic of total or near total commitment to charitable works slowly gave way to a less demanding brand of philanthropy. For instance, while many nineteenth-century Methodists still followed Wesley's injunction to gain and save all they could, they came far short of giving all they could to charity. The result was that a greater portion of the wealth they had acquired was either enjoyed personally during their lifetime, or passed on to future generations in the form of an inheritance. Wesley and many other eighteenth-century evangelicals would have deplored this development. Moreover, as the evangelical movement became established and respectable, philanthropic giving tended to become a fashionable activity, often divorced from religious belief. In 1813, Mrs. Barbauld wrote somewhat remorsefully that "there is certainly at present a great deal of zeal in almost every persuasion . . . Bible societies, missionary schemes, lectures, schools for the poor [are] set afoot and spread, but not so much from a sense of duty [but rather] as being the real taste of the times."⁴⁹

In our own generation, the motive

⁴⁴ A. C. H. Seymour, *The Life and Times of Selina Countess of Huntingdon* (London: 1844), I, 92fn. Dallimore, op. cit., II, 406.

⁴⁵ North, op. cit., 172.

⁴⁶ *The Art of Evading Charitable Subscriptions by Nabal Junior* (London: 1815).

⁴⁷ Owen, op. cit., 102.

⁴⁸ Cf. K. Woodroffe, *From Charity to Social Work in England and the United States* (London: 1962), 19f. Gray, op. cit., 265, 284f.

⁴⁹ Quinlan, op. cit., 121.

for voluntary giving has further been altered by tax laws which, in many cases, benefit the giver almost as much as the recipient—and not necessarily in a spiritual direction! But this is not necessarily bad. Few would dispute the fact that the welfare state, which was practically unknown in Wesley's time, and the laws which today govern voluntary giving have benefited a much larger number of people than did the system

we have discussed in this essay. This said, the golden age of private philanthropy can still serve as an inspiration to those of us today who believe that philanthropy is a noble and worthwhile enterprise. And in the evangelicals who made philanthropy a way of life and an integral part of their religious beliefs, we can still find models worth emulating in our own more complex and demanding world.

Dr. William Harte Felmeth

Vice President for Development

DR. WILLIAM H. FELMETH has had an especially close relationship with Princeton Seminary through the years. He is one of only seven people in the history of the Seminary who have been associated with the institution in three ways: as a student, as a trustee, and, since 1974, as a member of the administrative staff.

Dr. Felmeth spent much of his career serving two New Jersey churches, The First Presbyterian Church of Cranbury and the Presbyterian Church of Basking Ridge, and was active in the lives of their presbyteries. From these experiences he brought to Princeton the very special qualities and qualifications of a true pastor, gifts which allowed him to develop a personal relationship with his colleagues and students, as well as with the Seminary's supporters.

Dr. Felmeth's appeal stretches beyond the walls of Princeton Seminary to wide-ranging areas of the world. He has participated in Preaching Missions in both Cuba and the Dominican Republic, in a summer exchange pastorate in Edinburgh, Scotland, and in a United States-South Africa Leadership Exchange Program in Johannesburg. These experiences led him to chair the Synod of New Jersey's Committee on National Missions.

"Deo volente, I expect to serve on the staff of a church as a part-time pastor of visitation; look forward to learning how to handle the walk-in greenhouse which Seminary friends gave as a farewell gift; will be busy enjoying grandfatherly responsibilities like fishing; will be happy in reading history; and will take pleasure in drawing close to people of all kinds and sharing with them as I have been doing through the years."

Dr. Donald Macleod

Francis L. Patton Professor of Preaching & Worship

DR. DONALD MACLEOD has watched as Princeton Seminary grew from a small seminary with only eleven professors and 280 students, to the largest Presbyterian seminary in the country. He left the University of Toronto in 1945 to take up further graduate studies at Princeton, never imagining that he would spend almost the complete span of his ministry here. Through the years, he has stayed in touch with the church at large through a vigorous preaching schedule, has met their needs through the pages of the *Princeton Seminary Bulletin*, and has taught future graduates to preach and lead worship in the Reformed tradition. He is proud of the fact that a large percentage of active Presbyterian ministers, as well as many from other denominations, have been educated in his classroom. In addition, he founded the American Academy of Homiletics, affording teachers of preaching an opportunity to exchange ideas and experiences.

Dr. Macleod's plans for retirement include a busy writing schedule. He will be producing a monthly ecumenical supplement to the GOOD NEWS journal for Sunday Publications. In addition, he has been invited to submit a sermon for each issue of PULPIT DIGEST. His new home is an apartment in the Lafayette House in Trenton, though his mailing address will continue to be P.O. Box 101, Princeton, NJ 08542.

"One of my constant reflections upon retiring is seeing so many former students rising to positions of influence and service in our American pulpits. The future of our Christian mission rests with them and the quality of their competence and devotion fills me with a healthy optimism. Their letters from all across the nation have cheered me as I close one chapter of my career and service and open another. I have touched their minds and aspirations during their season here and their letters of appreciation across the years, especially during the last few months, are reasons for feeling that a word here and there and a hand when needed have been worthwhile."

Dr. James Hastings Nichols

Mary McIntosh Bridge Professor of Modern European Church History

DR. JAMES HASTINGS NICHOLS came to Princeton Seminary in 1962 already established as an outstanding church historian. He had served on the faculty of the University of Chicago since 1943. He has been editor of the *Journal of Religion*, *Church History*, and the *Journal of Presbyterian History*, and is a past president of the *American Society of Church History*. He served as an observer for the World Alliance of Reformed Churches at the Vatican Council.

At Princeton Dr. Nichols served as Academic Dean from 1970 to 1979. In both his capacity as an administrator and as a teacher, he has brought a carefulness and caring to every task and person. At the end of his last class in Church History on this spring the students applauded him with a standing ovation. They also presented him with a painting of the indomitable fisherman autographed by everyone in the class, which he was instructed to take with him to his summer cabin in New Hampshire.

"My first major project is a revision of my *History of Christianity Since the Mid-17th Century*. The book is badly out of date and out of print. I expect to remain in my home in Montgomery with periodic visits to my children and grandchildren. I hope to see them also in the White Mountains in the summers."

Mrs. Emma A. Rowles

Administrative Assistant to the President

MRS. EMMA A. ROWLES has had a long and very special association with Princeton Seminary. Thirty-seven years ago she joined the staff of *Theology Today* at the invitation of Dr. George W. Loos, Jr. When her predecessor in the President's office resigned, Dr. John Mackay asked Mrs. Rowles to succeed her in a full-time capacity. And in 1959, Dr. James McCord invited her to remain in this position when he assumed the Presidency.

One can well imagine the pleasures, the difficulties, and the enormous rewards of working in such a highly demanding and visible office. One of the special benefits Mrs. Rowles gained from her association with Dr. McCord was that he encouraged her to travel—a practice she found contagious! The list of places she has visited is long and impressive, and includes over thirty countries. In between she has sandwiched in some sixteen trips to Hawaii to visit her daughter and family.

"My plans during this next phase of my life? More travel, this summer a barge trip on the Canal du Midi and auto travel in France. Then I shall indulge my interest in cooking, care and enjoyment of my house plants in my special Garden Room, more study of the French language, reading, and leisurely visits to Hawaii to spend time with my family, which includes three granddaughters. What is the definition of retirement? Perhaps it is the time to do the many things one has always wanted to do when one wants to do them, hopefully the wherewithal to do them, and the health to enjoy all of the above."

Dr. D. Campbell Wyckoff

Thomas W. Synott Professor of Christian Education

Director of Summer School

DR. D. CAMPBELL WYCKOFF has been an important person to a generation of Princetonians in several capacities at the Seminary. Since 1954 he has been Thomas W. Synott Professor of Christian Education, coming to the Seminary from the chairmanship of the Department of Religious Education of New York University. From 1961 through 1969 he was the Seminary's Director of Doctoral Studies. In 1969 he became Director of the Summer School.

Author of eight volumes, Dr. Wyckoff is respected by colleagues and students because he has directed his scholarly endeavor to the service of others by means of his bibliographical work in Christian Education. This regular endeavor has become a basic resource to those working in the field. As a teacher, Professor Wyckoff is a vital model of the theories described in books. As a layperson in a theological seminary, he has kept before his students the practical expectations and demands of future parishioners. The list of national committees on which Dr. Wyckoff has been invited to serve is a testimony to the esteem in which he is held by colleagues across the country.

"In retirement, I plan to continue and extend the bibliographical work in Christian education that I have done since 1960, to intensify my writing program, and to give occasional service to theological education in consultation, teaching, and workshops."

BOOK REVIEWS

Situation and Theology: Old Testament Interpretations of the Syro-Ephraimite War, by Michael E. W. Thompson. The Almond Press, Sheffield, England, 1982. Pp. 179. n.p.

While the Syro-Ephraimite War of 734-732 B.C. may have been a relatively minor military undertaking, many of those affected by it at the time obviously considered its outcome crucial for their continuing national existence, and its aftermath clearly did have a major impact on both Israelite states. The northern kingdom, Israel, largely ceased to exist, and the southern kingdom, Judah, became a vassal of the Assyrian empire. It is not surprising, then, that the contemporaries of these events as well as later writers reflected on the theological meaning of this tragic chapter in Israel's history. Thompson's monograph is a much needed study of these various attempts to understand the theological significance of the Syro-Ephraimite War. His concern is not to harmonize them, but "to draw out their differences, to determine what were the particular issues that concerned those who produced them and the needs of their contemporary situations that brought forth these distinctive understandings of the events."

Obviously Thompson's first task is to delimit the Old Testament material that relates to this war. He does this in the second chapter, after a brief introduction to the problem and his methodology in chapter one. The next four chapters give a detailed treatment of the material he isolated in chapter two. This treatment includes a translation with textual notes, exegetical observations, and a discussion of the theological concerns motivating each text. Chapter seven examines the historical causes, course, and aftermath of the war in the light of both biblical material and the Assyrian royal records, and the final chapter simply draws together the results of the previous chapters in order to point out the different theological responses to the same historical event.

Thompson only includes those passages in his list which he thinks can be undoubtedly connected with the war. They are relatively few: Isaiah 6; 7:1-8:22; 8:23-9:6; 17:1-11; Hosea 5:8-7:16; 2 Kings 16; and 2 Chronicles 28. Thompson discusses Isaiah 9:7-20; 10:27-34; and 28:1-6, but for one reason or another he dismisses

each of these as not really connected to the war of 734-732 B.C. His approach in this regard must be characterized as minimalist, particularly with regard to the Isaianic material. In this reviewer's opinion not only the Isaianic passages that Thompson discusses and rejects, but a whole series of additional Isaianic passages that he does not even consider, have their original setting in the context of the Syro-Ephraimite crisis. Thompson's failure to take these other passages into account prevents him from seeing significant patterns in the material and is the major weakness in his study. To cite one example, can one really explain the meaning of the name Shear-yashub while ignoring the only explanation of the name actually given in the text of Isaiah, i.e., Isaiah, 10:20-21? Moreover, Thompson occasionally fails to see patterns that exist even in his very limited corpus. Despite the close resemblance of the Immanuel oracle in Isaiah 7:14-17 and the Maher-shalal-hash-baz oracle in 8:1-4, Thompson hardly refers to the latter in his interpretation of the Immanuel sign. In fact, he hardly discusses Isaiah 8:1-4 at all. To have given it more prominence would have undercut his interpretation of the Immanuel passage, because despite their obviously parallel structure, Thompson interprets the two oracles quite differently.

There are also serious omissions in Thompson's coverage of the secondary literature. He appears to be unaware of Othmar Keel's very enlightening discussion of Isaiah 6 in his *Jahue-Visionen und Siegelkunst*. He also discusses the identity of the Azariah of Judah mentioned in a Tiglath-pileser III inscription without noting Nadav Na'aman's important article in which Na'aman shows that Azariah and Judah do not occur in the same text (*Bulletin of the American Schools of Oriental Research* 214 [1974] 25-39). Finally, Thompson depends too heavily on Cogan's and McKay's studies that suggested that Assyria did not force religious obligations upon her vassals. Though it is too recent a work for Thompson to have known, Hermann Spieckermann's *Juda unter Assur in der Sargonidenzeit* (1982), demonstrates that Assyria did impose religious obligations upon her vassals.

Despite these criticisms, however, Thompson's monograph remains a useful study. There is no other recent study that I know of which addresses the issues he raises. In fact, one of the great merits of his work is to underscore the

need for a more thorough investigation of Isaiah's early message involving the northern kingdom.

J. J. M. ROBERTS

Princeton Theological Seminary

Prophetic Faith and the Secular Age, by Levi A. Olan. KTAV Publishing House, New York, 1982. Pp. xiv + 162. \$15.00.

Rabbi Olan, who is a visiting professor at Perkins School of Theology, wishes in this book to show what form prophetic faith should assume in this thoroughly modern age. Our modernity creates nearly insuperable problems for those who would seek to draw guidance from the ancients, the author believes, and he wants to show why the problem exists and how it can be gotten around. The problem, as he states it, is that for us moderns "God" is an incomprehensible term in our working vocabulary. The way to get around this problem is to abandon classical in favor of neo-classical theology, rooted in process philosophy. Were we to do this we would then avoid the mistakes of the literalists, who see the prophets as soothsayers, and those of the liberals, who see the prophets as social reformers, and would instead see that the prophets' "significance today is their assertion that men and nations are subject to universal moral laws which are an integral part of creation" (p. xiii).

Olan presents his argument in five chapters. The first two seek to characterize the prophets first by comparing them with creative artists, then by surveying the problem of prophetic authority. In chapter three he treats the background to the modern problem of understanding the prophets, looking particularly at the obstacles thrown up by the Enlightenment. His answer to the problem is outlined in chapter four, which critiques classical theology's conception of God and offers Whitehead's metaphysics as that "which most satisfactorily accounts for the nature of the universe as disclosed by the New Scientific Revolution" (p. 98). The final chapter shows the advantages of Olan's approach in dealing with the moral issues about which religious people are currently concerned. The heart of the book is clearly in chapters three and four with the first two and the final chapters as prologue and epilogue.

Clearly the most interesting chapter in the book is the third, "Post-Biblical Views of Prophetic Authenticity." Olan begins with an in-

formative discussion of the prophets' decline in status following the exile and continuing through the rabbinic period. He argues that part of this decline, in the rabbinic period, was due to Christianity's polemic use of the prophets, which prompted a corresponding Jewish emphasis on Torah. This is probably overstated, since the Torah emphasis can be seen to grow out of intra-Jewish disputes prior to the dawn of Christianity. The truly interesting feature of this chapter is Olan's discussion of the movement from Philo's neo-Platonic understanding of prophecy to the investigations of the Jewish medieval philosophers Judah Halevi (1075-1141) and Moses Maimonides (1135-1204). In this movement the concern shifted from prophecy to the possibility of divine revelation generally. Olan goes on to trace the treatment of this issue by the scholastics and the philosophers of the Enlightenment, noting along the way the divergent views of Jewish philosophers, such as Moses Mendelssohn (1729-1786) and Herrmann Cohen (1842-1918). He concludes the chapter by seeming to favor the response of neo-orthodox theologians from Brunner to Niebuhr who, he suggests, continued to respect the prophets' claim to be speaking the word of God.

This is surprising in light of the fourth chapter which argues that "it is not God who is unacceptable, but Barth's neo-orthodox theology" (p. 102). To be sure, Olan never tells us what Barth's theology amounted to, because everything is for him either classical or neo-classical. What we are offered then is a caricature of classical theology to which Whitehead, not surprisingly, is superior. This is not surprising because Whitehead allows us to use electric lights and still use the term "God." We can still appreciate the prophets, but "prophetic faith" must be "freed from its Biblical theological formulation" (p. 111). We are not instructed by Olan as to what this should mean, or as to why the prophets should continue to be consulted when we have such superior, thoroughly modern teachers. Their only importance seems to be that they urge us, as Whitehead does not, to change the world (p. 117).

The final chapter argues that we should, indeed, change the world and offers liberation theologians as examples of those who follow the prophetic injunction to do so. Yet Olan chastises liberation theology for not having a theology—i.e., for not stopping to work out a definition of God suitable for post-Enlightenment, secularized moderns before they go on with their work. Thus he accuses liberation theology of being

uncritical, by which he means they are not process theologians. All of this seems to reflect a profound misunderstanding of what liberation theologians are up to, and what they have written. I might suggest that if anyone is uncritical it is Olan, who speaks constantly and abstractly about "modern man" (sic), as if there were such an entity, and as if it were as self-evident to every one else as it is to him just what "modern man" is capable of accepting, believing and acting upon.

Whether or not process philosophy, and theology done under its tutelage, offers a vocabulary that helps us cope with the world we live in more successfully than other vocabularies we could choose is a matter yet to be decided. Levi Olan has not persuaded me that it offers a vocabulary commensurable with that of the biblical prophets. Forced to choose, I suggest we stay with the ancients.

BEN C. OLLENBURGER

Princeton Theological Seminary

Light of All Nations: Essays on the Church in New Testament Research, by Daniel J. Harrington. Michael Glazier, Wilmington, 1982. Pp. 201. \$7.95.

This volume, the third in the Good News Studies series, brings together twelve essays published in various journals between 1971 and 1982 by Daniel Harrington. The essays are loosely connected by virtue of their concern with one or another aspect of recent scholarship on the church in the NT. The author has served as general editor of *New Testament Abstracts* for over a decade, and his skill at sifting through voluminous literature to discern the general trends in research enhances the value of such a collection.

The various essays are decidedly uneven in scope, depth of engagement with the issues, and interest. Four essays are of particular value, and of sufficient interest both to justify the volume as a whole and to warrant consideration in this review. The lead essay, originally published in 1971, assesses the contribution of E. Käsemann to scholarship on the church in the NT. Harrington is generally appreciative of Käsemann's work. He does, however, reserve for Käsemann certain forceful criticisms: namely, Käsemann's devaluation of "early Catholicism," his elevating "canon within the canon" to the status of a theological principle, his over-emphasis on the diversity within the NT, and his exaggeration

of the opposition between Paul and early Catholicism. Nevertheless, Harrington concedes that "this remarkable scholar" has time and again "determined the questions and initiated the debate" for subsequent study of NT ecclesiology (p. 45).

A second useful essay, first published in 1975, summarizes (without evaluation) redaction-critical work on Matthew since the appearance of J. Rohde's *Die redaktionsgeschichtliche Methode* (1966). In a third essay, originally published in 1980, Harrington calls attention to the now flourishing sociological study of the church in the NT. He summarizes and offers critiques of the key contributions of G. Theissen and J. G. Gager, with some attention also to the work of such scholars as B. J. Malina, R. Scroggs, W. A. Meeks, and J. H. Schütz. The author concludes that, despite limitations in the method, the sociological approach at the very least raises a new set of questions for study of the church in the NT; at most, it may augur something of a "revolution" in the application of the historical-critical method to the NT. The value of the sociological approach, the author suggests, is to be measured on the basis of its ability to illumine obscure texts and to provide insight into the social situations in which Christianity arose and developed.

A fourth essay of considerable interest is entitled "The Reception of Walter Bauer's *Orthodoxy and Heresy in Earliest Christianity* During the Last Decade." Here Harrington seeks to update the survey of reactions to Bauer's seminal monograph which G. Strecker and R. A. Kraft appended to the 1971 English translation of *Orthodoxy and Heresy*. On the basis of critical treatments surveyed, Harrington concludes that Bauer's thesis concerning the diversity of early Christianity is well established, but that his reconstruction of the manner in which orthodoxy prevailed remains doubtful. Harrington points to the inadequate treatment given by Bauer of the theology of orthodoxy. He also suggests that further work in Bauer's footsteps must pay closer attention to sociological analysis.

The remaining essays, which seem to this reviewer to have less importance, address the following themes: "Baptism in the New Testament"; "The 'Early Catholic' Writings of the New Testament: The Church Adjusting to World History"; "New Testament Perspectives on the Ministry of the Word"; "Make Disciples of All the Gentiles" (Matthew 28:19); "Church and Ministry"; "God's People in Christ: Challenges for the Church Today"; "The Ecumen-

ical Importance of New Testament Research"; and "Some New Voices in New Testament Interpretations." (The subject of the last two essays is addressed in more provocative fashion by Patrick Henry in his *New Directions in New Testament Study*.)

The author is at his best when surveying and distilling the wide-ranging academic publications now available. At least in this volume, the measure of his own creative contribution is much more limited. This limitation of the present book is magnified by the fact that it presents no previously unpublished material. Given the extent of current research on the church in the NT, and the variety of approaches, however, the perspective afforded by this contribution from Harrington is useful and to be welcomed. The minister of the local church who has done serious reading in NT studies and who wishes to update his view of scholarship on the church in the NT will derive considerable gain from several of the essays in this volume. For the general reader, however, the material is presented in too condensed a form to be readily assimilated; for the scholar in the field, the treatment lacks sufficient depth and elaboration to compel close attention.

JOHN CARROLL

The Graduate School
Princeton Theological Seminary

Palestinian Judaism and the New Testament, by Martin McNamara. Michael Glazier, Wilmington, 1983. Pp. 279. \$10.95.

In this volume (number four in the Good News Studies series), based on the 1980 Tuohy Lectures at John Carroll University, Martin McNamara, M.S.C., endeavors to clarify the relationship between Palestinian Judaism and the NT "in a manner reasonably intelligible to the average reader" (p. 11). The author makes no claim to provide a comprehensive treatment of Palestinian Judaism but has chosen instead to focus attention on new and neglected dimensions of the subject. Nevertheless, Joseph F. Kelly of John Carroll University writes in his preface to the work: "Recent scholarly research . . . has demonstrated the wide variety and diversity of Judaism in New Testament times; it has also demonstrated the need for a wide-ranging, reliable introduction to this period. By this work, Father McNamara has attempted to meet that need" (p. 10). As the above quote makes clear, an assessment of this book must view it not only in terms of its modest professed aims, but also

in the larger context of the current ferment in studies of Judaism during the NT period. In light of this ongoing work, has McNamara provided a reliable introduction?

The author structures his treatment of Palestinian Judaism in conventional fashion. Preliminary chapters deal with "The Problem and the Setting" (here the author locates current discussion against the background of previous scholarship and offers comments on methodology) and "The Setting: The Growth of a Tradition" (here the author discusses the development of Jewish literature and tradition toward the midrashic interpretive tradition of NT times). McNamara then gives separate analyses of "Jewish Apocalyptic Literature"; "The Essenes, the Dead Sea Scrolls, and the New Testament"; "Rabbinic Tradition and the New Testament"; and "Aramaic Targums and the New Testament." In a brief concluding section, the author cautions that "it would be a mistake to regard these various traditions as existing in isolation, each as it were hermetically sealed from the other. A certain amount of mutual contact and cross-fertilization had taken place" (p. 256). Unfortunately, the practice, followed also by McNamara, of treating the Rabbinic literature, apocalyptic, and so on in separate chapters, results in a failure to capitalize on this important insight.

Chapter two ("The Problem and the Setting") contains a brief, yet instructive discussion of methodology for the use of Jewish traditions/literature in NT studies (pp. 40f.). In order to avoid the "parallelomania" once criticized by S. Sandmel, care must first be taken to place a suspected parallel tradition in the context and flow of the text in which it appears. The attempt must also be made to identify the stage in the development of the NT (or Jewish) literature at which a supposed contact may have occurred. Nevertheless, nothing so ambitious as E. P. Sanders' effort (*Paul and Palestinian Judaism*) to compare coherent structural "patterns of religion" is here undertaken.

The heart of the book is devoted to treatments of apocalyptic, Qumran, Rabbinic tradition, and the Targums in relation to the NT. The author seeks not to break new ground, but rather to consolidate and gather materials for the average reader. In the process, much useful detail is provided; however, in-depth analysis of the various traditions and literary works is lacking. Beneath the surface of this popular treatment may be discerned the considerable learning of its author. Nevertheless, several major problems

in this study lead this reviewer to the conclusion that McNamara has failed to give the reader a reliable introduction to a complex and difficult subject.

In the first place, the dominant method of approach adopted in this work is literary analysis. Literary documents are examined (briefly!) and their themes uncovered and (sometimes) compared. Insufficient attention is given, however, to critical questions regarding the social and historical settings of traditions, documents, and the groups that shaped and transmitted them. For example, apocalyptic is discussed in strictly literary terms; apocalyptic writings are identified on the basis of typical literary characteristics, and their contents are then summarized. Matters of social milieu and of historical and history-of-religions influence—so important for understanding apocalyptic—are bypassed. The helpful distinctions drawn by P. D. Hanson in *The Dawn of Apocalyptic* (apocalypse as a literary genre, apocalyptic eschatology as a religious perspective, apocalypticism as a social-religious movement) are neither mentioned nor utilized. Because attention is narrowly focused on literary documents, an entire dimension of the relationship between Palestinian Judaism and the NT is missed. These literary works are the products of particular communities and groups within the complex, diverse phenomenon labeled "Palestinian Judaism." Probing the relationships between these social groups and communities (though they are often hidden beneath the text of writings) is part-and-parcel of the task of elucidating Palestinian Judaism in relation to the NT.

Second, the discussion of Rabbinic tradition follows more or less the conventional lines described and challenged by E. P. Sanders in his monumental *Paul and Palestinian Judaism*. To be sure, occasional reference is made to Sanders, and the author—not without reason—regards Sanders' work as excessively polemical. Nonetheless, any study of Rabbinic tradition subsequent to Sanders (whether one agrees with him or not) must take much more seriously than does McNamara in the present book the important insights of this scholar.

Third, the discussion of the Targums and the Targumic tradition in relation to the NT is both excessive (48 pages) and, despite its extent, meager in results. The author may perhaps be granted the privilege of devoting greater space to the area of his own expertise (as in this case). Nevertheless, while McNamara does include a candid description of the methodological problems in-

involved (particularly the acute problem of dating Targumic traditions), his case for contacts between the Targums and specific NT passages more often than not failed to persuade this reviewer.

Fourth, the chapter on Qumran and the NT has a major gap: no mention is made of possible contacts between Qumran and the Gospel of John. Already a flood of literature has emerged on that topic (see, e.g., *John and Qumran*, ed. J. H. Charlesworth). Suggested contacts between John and Qumran are both more significant and more interesting than many of the parallels enumerated by McNamara.

A fifth weakness of this volume lies at the level of composition. In a word, the book betrays its origin in a series of lectures. Its style is frequently rough and could easily have been improved with a quick revision.

Sixth and finally, this book contains an embarrassing wealth of misspellings and misprints: this reviewer noted well over 25 such errata. The reader deserves a more carefully prepared text.

JOHN CARROLL

Analytical Greek New Testament, ed. by Barbara and Timothy Friberg. Baker Book House, Grand Rapids, 1981. Pp. xvi + 854. \$19.95.

Many kinds of study aid are available to the student of the Greek N.T.: word lists, parsing guides, analytical lexicons, and the like. When used wisely—that is, when used as tools rather than crutches—these can significantly aid the task of exegesis. The *Analytical Greek N.T.* by Barbara and Timothy Friberg makes a unique contribution to this field—a word by word grammatical analysis of the entire N.T. The book consists of three components: (1) the running Greek text of the UBS³, printed in large type without critical apparatuses; (2) identification "tags" printed below each Greek word to identify its form, and, if deemed necessary, its grammatical function; and (3) a lengthy appendix which explains both the system of tagging and the grammatical assumptions that underlie the analysis.

The value of this work hinges on the adequacy of the grammatical tags, which can be either "simple" or "complex." Simple tags contain a sequence of capital letters and dashes which, when read in sequence, divulge the basic grammatical analysis of a word. (A key to all abbreviations follows the appendix.)

viations and symbols is provided.) The first letter of the tag locates a word in one of seven grammatical categories: noun, verb, adjective (including adverbs and most kinds of pronouns), determiner (= definite article), preposition, conjunction, or particle. The remaining letters and dashes provide additional information, including parsing for all inflected forms (i.e., nouns, verbs, adjectives, and determiners), and a notation of basic grammatical function for conjunctions (e.g., as coordinating or subordinating) and particles (e.g., as interrogative).

Frequently a simple tag does not convey enough information about a word. Complexities arise for four reasons: when syntactical function cannot be determined conclusively (as when the word *kai* may serve either as the conjunction "and" or as the adverb "even"); when a change of accent affects the parsing of a word (the unaccented word *krinō*, for example, can represent either the present or future tense); when a word contains more than one grammatical form (as in the case of crasis; the word *kago* contains both the adverb *kai* and the pronoun *ego*); and when one form of a word functions as if it were another (for instance, when the nominative case is used instead of the vocative for direct address). All such instances require "complex" tags. These consist of two or more simple tags combined by various unique symbols to indicate the nature of the complexity. When deciphered, a complex tag divulges the complete grammatical analysis of a word. By deciphering *all* the tags of a passage one can see the words of the text in their grammatical interrelatedness; that is to say, one can thereby determine the basic syntactical structure of the text.

Precisely because of this concern to show syntactical relationships, the *Analytical Greek N.T.* supersedes in value other reference tools which provide only parsings. Of course a work of this complexity will evoke scholarly disagreement on points of detail (such as the merit of treating pronouns as adjectives and of giving the case of a relative before attraction). Such quibbles will not significantly affect the value of the work. But two more substantial flaws merit brief mention. The first concerns the layout of the book. It begins with a scant three-page introduction to the system of tagging. Unfortunately this overly simplified description, particularly of the complex tags, will only confuse the reader. Not until the first three sections of the appendix (pp. 799-805) does one learn what the tags signify and how the system works. These sections should have been placed in the introduction where a

reader would be certain to read them. Obviously this structural drawback can be easily remedied: before trying to use the analysis, a reader should first consult the compact and lucid explanation of the appendix.

Less remediable is a second shortcoming—the Fribergs' self-imposed limitation on the amount of grammatical data they provide. As already mentioned, they divulge syntactical information for some words as a matter of course—conjunctions, for example, are always labeled as coordinating, subordinating, or hyperordinating. But normally the verbal forms, nouns, and adjectives are only parsed. Since a grammatical analysis depends on function as much as on form, a more thorough functional analysis of the words of the text would have significantly improved this work. Such an extended analysis could have been accomplished in relatively brief compass. This can easily be illustrated. Luke 6:5b reads *kurios estin tou sabbatou ho huios tou anthropou*. In their analysis the Fribergs tag both *kurios* and *huios* as noun, nominative, masculine, singular. Yet this parsing by itself does not adequately explain the grammatical function of each word. With the addition of a single letter or symbol the Fribergs could have indicated that the first functions as a predicate noun, the second as a subject. Thus by refusing to go beyond parsing the forms in this case, the Fribergs have not supplied a complete enough grammatical analysis of the text.

These shortcomings notwithstanding, *The Analytical Greek New Testament* can provide numerous insights into the grammar of the New Testament. It can be used as a reference source to check the accuracy of one's own analysis, or as a useful tool for becoming more conversant with New Testament Greek. Particularly to be commended is the Fribergs' precise statement of principles in the appendix, the reading of which proves an education in itself. The authors preface this statement with a thorough outline for quick reference, and take care to illustrate their more difficult points with clear examples. All told, pastors and students should consider this work—even with its limitations—a useful resource and a helpful addition to their research libraries.

BART D. EHRLMAN

The Graduate School
Princeton Theological Seminary

Handbook for Biblical Studies, by Nicholas Turner. The Westminster Press, Philadelphia, 1982. Pp. xi + 144. \$6.95.

Recent years have witnessed an upsurge in the publication of "helps" for the study of the Bible. To this category belongs the *Handbook for Biblical Studies* by Nicholas Turner, Tutor in O.T. studies at St. Stephen's College, Oxford. In the introduction to his work, Turner complains that Biblical scholars frequently use, but rarely explain, technical jargon in their publications. To some extent this practice cannot be avoided—otherwise time and effort would continually be wasted in redefining terms. All the same, the extensive use of specialized jargon only serves to confuse and frustrate the "uninitiated" pastor or student. To make matters worse, many of the obscure terms cannot be found either in a standard dictionary or in a dictionary of the Bible. In view of this situation, Turner has compiled a glossary of technical terms commonly used in Biblical studies. He prepared the glossary specifically for pastors and theological students—that is, for those who through previous training have already encountered much of the specialized terminology. His overriding purpose, therefore, is "to remind rather than to teach" (p. viii). With this in view, he intentionally keeps all definitions on the elementary level.

The glossary contains three kinds of entries: technical terms and jargon (from "abogenesis" and "acatalectic" to "zeugma" and "zoism"); foreign terms often left untranslated from German, Greek, Hebrew, and Latin; and brief descriptions of Biblical, apocryphal, and pseudographical books and manuscripts. In addition to the glossary, which comprises three-fourths of his book, Turner supplies basic information on numerous other matters that pertain to Biblical studies: maps of Biblical lands, chronologies of Biblical events, dates of Biblical books, features of Biblical languages, names and dates of Near Eastern Empires, Dynasties, and rulers, and biographical details on early church Fathers and modern Biblical scholars. In all this Turner seeks to provide an accessible reference tool that furnishes quick and simple answers to questions about the Bible and Biblical studies.

No one can deny that Turner's goal is admirable and his task difficult. For the most part his glossary of terms fulfills its objective in bringing to mind the basic meanings of obscure terms. Nevertheless, the flaws of this book severely limit its utility for pastors and students.

To be of any use, a reference tool must divulge thorough and accurate information, for at least as much material as it covers. But Turner's decision to strive for simplicity at all costs forces him to abandon thoroughness; occasionally it even leads him to sacrifice accuracy. The lack of thoroughness mars every section of the book. On pp. 1-2, for example, Turner supplies two maps—one of "Biblical Palestine," the other of the "Ancient Near East." In neither case does he state the map's time frame nor does he furnish either with an index. And the maps themselves are a curiosity. One can use them to discover the locations of Boghazkoy and Ecbatana, but not those of Corinth and Philippi! The same arbitrariness characterizes Turner's "Who's Who" of Biblical studies. Since the criteria he follows in compiling the lists are never spelled out, one cannot know, apart from looking, whether a given church Father or modern scholar will be included. In his list of scholars since the Reformation, for example, Turner names only five Americans; how could one know that Brevard Childs will be listed but not F. M. Cross? As a reference tool, how helpful is such a random collection of names? The glossary itself evidences a somewhat less random approach. But even here it is difficult to discern why some terms are defined while others are not. Why should definitions of "acolyte" and "corpus" be provided but not those of "Purim" and "New Hermeneutic"? Why are "distich" and "caesura" defined, but not "cola" and "commata"? "Heortology" but not "hamartiology"? The "Gospel of Perfection" but not the "Gospel of Mary"? Furthermore, this glossary shows how simplicity can sometimes effect an inaccuracy, as when Turner defines "Western non-interpolations" as "omissions found in the Greek N.T. text of Codex Bezae" (!) (p. 141). In this connection it should be mentioned that the glossary of terms compiled by Richard N. Soulen in his *Handbook of Biblical Criticism* may not be as extensive as Turner's, but his definitions are fuller and less likely to be misconstrued.

In short, Turner's intent is admirable and much of his glossary fulfills its limited objective. But the overly simplified and arbitrary character of the work as a whole seriously curtails its usefulness as a research tool for pastors and students of the Bible.

BART D. EHRLMAN

The Other Gospels: Non-Canonical Gospel Texts, ed. by Ron Cameron. The Westminster Press, Philadelphia, 1982. Pp. 191. \$11.95 (paper).

The extremely diverse character of early Christianity stands as an assured result of modern critical scholarship. Evidence of this diversity derives largely from the plethora of non-canonical Christian writings discovered over the course of the past two centuries, especially those of the Gnostic library uncovered near Nag Hammadi in 1946. The realization that numerous apocryphal Gospels, Acts, and epistles were produced by the early church has forced scholars to reevaluate its history, and has led to a renewed appreciation of its complex theological makeup. Unfortunately, while many significant studies of these Christian apocrypha have been published, the student of the New Testament has been handcuffed by the lack of edited anthologies. Earlier collections, such as M. R. James' *The Apocryphal New Testament*, were made prior to the significant discoveries of the past several decades. Others, such as *The Nag Hammadi Library in English*, edited by James M. Robinson, restrict themselves to compiling apocrypha discovered in one location. In short, there has long been a need for complete and up-to-date anthologies of the early Christian non-canonical literature. It is to the credit of Ron Cameron that he has, in part, filled the void.

Cameron has provided, in English translation, a compilation of the non-canonical gospels extant from the first two Christian centuries. In general, he has utilized translations previously published by reputable scholars. For each of the sixteen gospel texts included, Cameron has supplied a brief introduction in which he discusses, in non-technical language, such issues as the documents date, place of composition, original language, literary and theological relationship to the New Testament, and place of discovery. At the end of the volume he provides selected annotated bibliographies for each gospel, dealing mainly with their prior editions.

In a short introduction to the collection, Cameron considers the relationship of these gospels to the canonical four. He justifies the designation of the non-canonical works as "gospels" on the grounds that they, like the Synoptics and John, derive from collections of Jesus' sayings and of stories about him. Thus, despite the fact that most of the non-canonical gospels do not narrate Jesus' ministry leading up to his Passion and resurrection, they all bear a formal rela-

tionship to those in the canon through their use of comparable sources. This understanding of the term "gospel" allows Cameron to divide his collection neatly into two groups: gospels that preserve traditions of Jesus' sayings and those that recount stories about him.

The value of such a handy compilation of apocrypha is indisputable. At the same time, Cameron's work has several shortcomings. First, given the nature of the book—an anthology geared largely toward the non-specialist—one would expect the introductions to each gospel to present the "consensus opinion" on the critical issues. But instead, Cameron has opted to present his own views (which, in large measure, accord with those of his teacher Helmut Koester), suggesting dates that many scholars would find inadmissibly early and positing the primacy of non-canonical traditions over canonical, when most scholars would conclude they are secondary. As one example, Cameron asserts that the Gospel of Peter may well have antedated the canonical Gospels and may have been used by them as a source (p. 78). In the mind of this reviewer, such judgments are better reserved for the scholarly debate than presented matter-of-factly to the general reading public as though they represent assured critical results. Second, one wonders why Cameron has not included such works as the Apocryphon of John and the Gospel of Mary in this anthology. These also record sayings of Jesus and probably also derive from the second century. Finally, the promise of the volume's backcover of a "comprehensive bibliography," if fulfilled, would have significantly enriched this work. As it is, Cameron's "selected" bibliographies concentrate on the previous editions of each gospel, providing only one or no entry in which the gospel is discussed and evaluated. Thus the reader is often left knowing where to locate critical editions of the text in the original language, but is provided no inroad to the further study of its historical, literary, and theological importance.

These shortcomings notwithstanding, Cameron's work is well worth purchase and leisurely perusal. The translations are readable, the introductions are concise and accessible to the non-expert, and the subject matter is of inestimable significance for our grasp of the rich diversity of the early church's understanding of Jesus. It is to be hoped that anthologies of apocryphal Acts and epistles will likewise soon appear as supplements to this valuable collection of canonical Gospels.

BART D. EHRLMAN

Abortion & the Early Church: Christian, Jewish, & Pagan Attitude in the Greco-Roman World, by Michael J. Gorman. Paulist Press, Ramsey, NY, 1982. Pp. 120. \$3.95.

This study is a revised and expanded version of a paper written for an upper level M.Div. course at Princeton Theological Seminary, where the author is currently a Ph.D. candidate in New Testament studies. Gorman sets out to deal with the ethical problem of abortion by examining the way it was treated by the Christian church of the first three centuries. Though he makes no apology of his own "pro-life" position, his work is not tendentious; this is a scholarly study—careful, considered and well-documented.

The first chapter describes the motives and methods of abortion in the ancient world (yes, they had the technology, though crude and often fatal to the mother, and it was a common practice). Then a chapter each is devoted to abortion in the pagan (ancient Greek and Roman) world and in the Jewish world. Gorman examines Christian views of abortion in three chapters: he discusses the first three centuries, the fourth and fifth centuries, and the various motivations for the condemnation of abortion among pagans, Jews, and Christians. The uniformity of opinion among Christians on abortion is striking; every Christian writer who discusses the matter says that abortion is murder which incurs God's judgement. Witnesses from the first three centuries include the *Didache*, the *Epistle of Barnabas*, the *Apocalypse of Peter*, Clement of Alexandria, Athenagoras, Origen, Hippolytus, and Cyprian. The fourth and fifth centuries saw disagreements on whether abortion of an unborn fetus was equivalent to murder (Basil—yes; Jerome and Augustine—no), but any abortion is still considered immoral. When the motivations for Christian views on abortion are compared with those of pagans and Jews, Gorman finds that Christians have basically appropriated the Jewish abhorrence of violence and bloodshed, and it is primarily in this context that abortion was condemned among Christians. "Concern for the fetus distinguishes the Christian position from all pagan disapproval of abortion" (p. 77).

The last chapter discusses the relevance of the early church's position on abortion for modern Christian thinking. While Gorman admits that one must deal with the possibility that the early church was consistently wrong about abortion (p. 96), he does insist that a truly Christian position will not be limited to a particular geographical area or historical era (p. 92f.), and he

says that "the proximity of those early Christians to Jesus and his apostles and the foundational nature of their work for future generations grant them a singular place in church history" (p. 91). Gorman thus cites the Christian writers of the first five centuries as important witnesses in support of a "pro-life" position on abortion. This chapter is especially interesting because of frequent reference to the citation of the early church position on war by modern Christian pacifists. Gorman insists that if we take the early church seriously on the issue of war (which Gorman does), we must also take them seriously on the issue of abortion.

The strengths of this book lie in its thorough and careful study of the sources, which are well-documented in the notes, and in the manner in which he sets forth a "pro-life" position in the context of Christian non-violence which characterizes Christian life as a whole. Its weakness lies in the application of the results of the historical study. Throughout the book one hears about "the Christian position," and if the article isn't underlined, the point comes across nevertheless. What necessary connection is there between the position Christians have taken and the position most consistent with the fundamentals of the Christian faith and with the best of scientific knowledge? While early Christian abhorrence of violence is certainly to be retained, their identification of abortion with murder is not so easy to evaluate. Gorman accepts the alternatives posed by the slogans of the two opposing positions: "pro-choice" and "pro-life." But in fact both of these slogans are question-begging; no reasonable person opposes the value of human life or the right of a woman to control her body. The issue is whether and when a fetus becomes a human life whose value overrides the rights and conveniences of the parents, an issue over which Christians of the fourth and fifth centuries disagreed. It seems quite doubtful that we can be any more certain about "the Christian position" on abortion than we can about the beginning of human life and our moral responsibility for that life.

These reservations aside, *Abortion & the Early Church* is a careful, yet readable study of the early history of one of the most perplexing moral problems of modern times. Anyone concerned about abortion and our continuity with Christians of the past will find this book interesting and informative.

MARK A. PLUNKETT

The Graduate School
Princeton Theological Seminary

John Calvin: Treatises Against the Anabaptists and Against the Libertines, trans. & ed. by Benjamin Wirt Farley. Baker Book House, Grand Rapids, 1982. \$16.95.

John Calvin's *Treatises Against the Anabaptists and Against the Libertines*, translated and edited by Benjamin Wirt Farley, are a welcome edition to the works of the reformer available in modern English. The readable and accurate translations are provided with good, brief introductions, plus helpful critical notes and fairly extensive philosophical notes.

The association of these two texts is natural; Calvin himself understood these treatises as a pair. In the author's introduction to the "Brief Instruction for Arming All the Good Faithful Against the Errors of the Common Sect of the Anabaptists," usually known as "Against the Anabaptists," Calvin distinguishes the two primary divisions of radicals whom he recognizes.

But in the end, all belong to two principal sects.

The first, although it is full of many perverse and pernicious errors, falls within the bounds of a greater simplicity. For at least this sect receives the holy Scripture, as do we. And if we dispute with its members, we can perceive in what we differ from them and the meaning they give to their conceptions. In sum, we can see where we agree with them and where controversy remains.

The second is a labyrinth, without parallel, of so many absurd views that it is a marvel how creatures who bear the human figure can be so void of sense and reason as to be so duped and fall victim to such brutish fantasies. This sect is called the Libertines (pp. 39-40).

The difference in the reformer's attitude toward the two groups is evident in his language. The Anabaptists are ignorant and misinterpret Scripture, but one can argue with and attempt to persuade them on the basis of Scripture. The Libertines are too irrational in their use of Scripture for argument to be of any use, but the simple people whom they misled must be disabused of the errors taught by these double-tongued deceivers ("Against the Libertines," chap. 8).

Farley's introduction to "Against the Anabaptists" discusses thoughtfully the identity of the Anabaptist booklet Calvin quotes to refute, the special events provoking him to write his refutation, the Genevan reformer's knowledge

of Anabaptists, and the theological content of this treatise against them. Space considerations limit discussion of this helpful introduction; suffice it to point out the following. Farley's summary of recent historiography emphasizes W. Balke's argument that Calvin's treatise is directed not against Hubmaier's work on baptism but against the so-called *Schleitheim Articles (Confession)* or *Seven Articles* associated with Michael Sattler (cf. pp. 17-18). Notable also is the use made of R. Stauffer's recent article comparing Calvin's treatise against the *Seven Articles* with the parallel one by Zwingli (pp. 25-28). It seems possible that this treatise is at the root of a curious story told me by Prof. Pierre Fraenkel (Geneva). One Barthélémy Caron, an Anabaptist imprisoned in Geneva in 1573, claimed to have been converted to Anabaptism by reading Calvin! The confession in the *Registre de la Compagnie des Pasteurs*, vol. 3, pp. 122f., blames someone in his village, but the unpublished *Procès criminel* in the Geneva State Archives (series 2, 1372) attributes the Anabaptist influence to Calvin. (The reviewer acknowledges with gratitude the kindness of Prof. Fraenkel in supplying these details. A typescript of the interrogation is in the possession of Prof. Olivier Fatio of Geneva.)

The treatise entitled "Against the Fantastic and Furious Sect of the Libertines Who Are Called 'Spirituals'" is usually known as "Against the Libertines." The introduction to this work includes a brief discussion of the purpose of the treatise, a much longer three-part section on the identity of the Libertines and their relationship to the Genevan scene, an analysis of the structure of the document, and evaluations of the work's usefulness for the Church today and for a study of Calvin's theology. The section on the (probable non-) relationship of the Libertines of the treatise to those in Geneva appears at the end, between the two suggestions for the contemporary relevance of Calvin's text. This reviewer would have placed all of the discussions of identity together and likewise with the comments on relevance, but this is a minor cavil with regard to an excellent historiographical introduction. The explicit focal point mentioned by the reformer (chap. 4, p. 200) is the French-speaking branch of Libertines, particularly those called Quintinists whose leader Calvin had himself met. As major scholars such as W. Niesel and G. H. Williams see it (pp. 166f.), the Quintinists were pantheistic spiritualizers. Whether the moral licentiousness Calvin also attributes to them is strictly accurate, or an inference from their doctrines, or manifested by a larger body of Libertines similar or loosely related to the Quin-

tinists, cannot be determined (pp. 169-170), though Farley suggests that perhaps four sub-groups can be distinguished (p. 173). It is interesting to note the ways Farley thinks that Calvin's treatise "Against the Libertines" may be useful in the twentieth century. Farley considers Calvin's admonitions relevant in this "time of cults, moral permissiveness, and an overemphasis on tongues" (p. 184). He also sees this treatise as "a valuable resource for exploring anew both Calvin's rejection of mysticism and his concern for the believer's 'spiritual union' with Christ" (p. 185).

Simply reading through these treatises one remarks characteristic habits of Calvin's theological reasoning and typical turns of phrase. In keeping with the reformer's biblically based theological method, and the fact that he is explicitly arguing with the radicals on hermeneutical questions, one finds a number of interesting comments on exegesis and biblical exposition (e.g., pp. 54, 57, 138, 156-7, 218, 223, et passim). One also notes afresh Calvin's habit of giving some of his most concise theological formulations "in passing"; incidental comments (e.g., pp. 49, 51, 64, 105, 248, 274) are sometimes more sharply focused than those in the central loci of the *Institutes*. Occasionally humorous notes slip into the French treatises; one here is the reference (p. 128) to the water-sprite Mélusine from the realm of French fairy tales.

Farley's translations of the treatises are generally clear and accurate. At times the long French sentences are not broken up as much as one might like, but it is always difficult to maintain a balance in turning the more highly inflected sixteenth-century French into twentieth-century English, and Farley does a good job. There are, however, instances when one questions the translation or emphasis. For example, on p. 139, "la lunette des Chrestiens" becomes *A Christian Telescope*, which is anachronistic as well as inaccurate. The italics on p. 284 are something of a puzzle. Farley claims (p. 161) that his translation is based on the *Opera Calvini* (vol. 7) text, but the italics printed on p. 284 do not appear in the *Opera*. Presumably they are found in the 1545 edition to which he refers on p. 161 in n. 1, but Farley does not explain this, as he should do since he bases the theological remarks in n. 14, p. 284, on the fact of this emphasis. This reviewer's major questions are more specifically concerned with the notes. I am not precisely sure of the criteria employed for the selection of the archaic words explained in the footnotes. Most choices are obviously cases in which the word or phrase is in fact no longer current French usage. Others, though, seem to be simply or-

thographic corrections. A (very) few examples chosen at random are the following: *asprement* = *âprement* (p. 103, n. 83), *croistre* = *croître* (p. 132, n. 70), *gaster* = *gâter* (p. 188, n. 10), *oster* = *oter* (p. 235, n. 7), *placque* = *plaque* (p. 285, n. 20). There seems no particular reason for explaining these words—examples of two of the most common, consistent, and least confusing of spelling changes. In addition, not all of these or other orthographic archaisms are explained, so the notes are not consistent, either. The notes on the figures of speech are also incomplete. The most striking instance I remarked (p. 214) is the expression "n'y entendre[e] que le haut Alle-mant" (OC 7:169), which means "to understand nothing," according to Rodolphe Peter's glossary in the sixth volume of the *Supplementa Calviniana*. Farley translates this literally, without realizing that it is an idiomatic expression. It is, in fact, not infrequent in Calvin's French works. For example, it appears in the sermons on Jeremiah (*Supplementa Calviniana* VI, p. 93, line 27), and in those on Acts (manuscript in the Bibliothèque Publique et Universitaire, Geneva, Ms. fr. 25, f28r).

The translations of Calvin's Treatises *Against the Anabaptists* and *Against the Libertines* will be welcomed by students, and, along with the helpful summaries of current scholarship in the introductions, will be useful for all who are interested in the relationship of the Genevan reformer to the radical reformers.

ELSIE MCKEE

Andover Newton Theological School
Newton Centre, MA

The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-Century New England, by Charles E. Hambrick-Stowe. University of North Carolina Press, Chapel Hill, NC, 1982. Pp. 298 + xvi.

Interest in Christian spiritual formation is in evidence across the church. Protestants have found in the Catholic Henri Nouwen and the Quaker Richard Foster guidelines helpful in their own contexts. Charles E. Hambrick-Stowe offers to us patterns emerging out of the earliest American experience in his study of Puritan devotional disciplines. Stowe is pastor of St. Paul's United Church of Christ, Westminster, Maryland, and as a scholar-pastor, he presents a volume that is at once an important contribution to the history of Puritanism and a helpful guide

for ministers interested in the sources of spiritual formation.

A special burden of the author is to show how New England Puritanism is "at its heart . . . a devotional movement, rooted in religious experience." There have been excellent studies in recent decades of Puritanism as an intellectual or as a social movement, but these approaches have sometimes served to obscure its devotional character. The author brings to the task an interdisciplinary approach born out of training in American studies. A special concern is to go beyond the "elites" of Puritanism—Thomas Shepard, Anne Bradstreet, and Cotton Mather—to the common person. What he finds in his painstaking research is a remarkable commonality between practice of common people and the preaching and prayers of Puritan leaders.

The disciplines which Hambrick-Stowe describes are divided into two spheres, public worship and private devotion. The latter refers to all worship outside the walls of the church and other official public gatherings. Readers will be fascinated by the ample discussions of public worship. When the next complaint is registered about long worship services it may be worth recalling that our mothers and fathers in New England gathered on both Sunday morning and Sunday afternoon for worship, each service being approximately three hours in length. Ample citation from these services illustrate the content and tenor of both sermons and prayers, as well as baptism and communion.

It is even more fascinating to encounter the range of private devotional practices. Regular private meetings in homes gave opportunity for the laity to exercise gifts reserved mostly for the clergy on Sundays. Family devotions were the foundation of New England spirituality. Diaries and correspondence offer the flavor and vitality of these gatherings. "Private conference" was a means by which Christians talked both with ministers and with their peers about all manner of matters relating to the state of their personal and social lives.

In both spheres we meet Puritans who see all of life as a pilgrimage. Their journey was both spiritual and geographical, the latter alive with millennial expectations for God's special work in America. Manuals were written to guide the people in study, meditation, and prayer. The practice of writing, which the Puritans used in diaries and in frequent correspondence with friends in New England or Old England, were ways of charting their pilgrimage of faith.

What emerges from all of this is a much

richer devotional heritage than many may be aware. Many studies have focused upon the centrality of conversion for New England Puritans, but Hambrick-Stowe believes that to be only one part of the devotional life and this book focuses on post-conversion disciplines. We see here revealed practices, such as the private conference and meditation, that we may not usually associate with Protestantism. We learn that many Puritans were much in touch with parallel Catholic spirituality, but they often adapted these forms to fit their understandings of Reformed theology.

This volume deserves a wide audience. It captures the vitality of the inner life of our Puritan mothers and fathers. At times it may read a bit too much like a dissertation overfilled with documentation. But this is a minor criticism for a book that will fill a needed place on the scholar's shelf, but can prove quite helpful to the thoughtful pastor.

RONALD C. WHITE, JR.
Princeton Theological Seminary

The Ministry in Historical Perspectives, ed. by H. Richard Niebuhr and Daniel D. Williams, with a new chapter by Sydney E. Ahlstrom. Harper and Row, San Francisco, 1983. Pp. xi + 353. \$8.95 (paper).

This is not a book that tells us what ministry ought to be. Neither does it try to report everything ministry has been in the worldwide church. Rather, it attempts to show the reader how Protestant ministry in America came to be what it is today. It accomplishes that purpose as well as any one volume of essays could be expected to do.

In 1956, when this book was first published, its editors noted the existence of "innumerable studies of the *doctrine* of the ministry" but hardly any attempts "to give an overall account of the functions of the ministry, seen in the context of the forces which shape the church and which in turn are challenged and modified by the church's life." Such attempts are still rare in 1983. Thus the Harper's Ministers Paperback Library is to be thanked for republishing this respected volume.

There are ten essays. Each investigates the church's ministry in a particular era: the primitive church, the ante-Nicene church, the later patristic period, the middle ages, the continental reformation, Anglicanism since the reformation,

the Puritan age, and the American church (three essays covering the periods 1607-1850, 1850-1950, and 1950-1980).

This list indicates both the breadth and the limitations of the volume's scope. What begins as a study of the church's ministry progressively narrows to end as a study of the Western, Protestant, English-speaking, American church's ministry. So be it. The editors acknowledge these limitations and encourage others to explore the uncharted territory. Meanwhile, this book serves its purpose.

It would be hard to choose the best essay. Wilhelm Pauck's treatment of the continental reformation is one candidate. He stresses the importance of preaching in the reformation, and gives a clear explanation of the development of Protestant church orders. This much I expected. His comments about the social and economic status of the ministry—e.g., that ministers were recruited from and identified with the middle class, and that the marriage of ministers was an important demonstration of the Protestant conception that Christianity was practiced in ordinary, secular affairs—were unexpected and important insights.

Roland Bainton on ministry in the middle ages is also good, as is John Knox on the primitive church. I, however, find Sidney Mead's interpretation of "The Rise of the Evangelical Conception of the Ministry in America (1607-1850)" particularly insightful. I daresay any American Protestant minister will understand his or her position better by reading what Mead has to say. If you sometimes feel that a minister is just "a consecrated functionary, called of God," who keeps "the purposive activities of the visible church" running, Mead can tell you how it came to be that way.

This reprint edition adds an essay by Sydney Ahlstrom, bringing the work up to date with a discussion of American ministry in the last thirty years. It is disappointing; I expected better from a scholar of Ahlstrom's stature. He describes his essay as a "history of the issues and crises that have inevitably shaped the calling of the ministry" between 1950 and 1980. He does a fairly good job of identifying those issues and crises, but he says very little about what effect they have had on ministry.

For example, he briefly describes the women's liberation movement and the sexual revolution. He then concludes, "That this situation has had a huge impact on the ministry is obvious." What that impact is, he does not say. To be sure, he does discuss the ordination of women (which is

almost certainly the most profound change of the era). But there is nothing about the increased emphasis on ministry to single adults, nothing about the ordination of homosexuals, nothing about the marked increase in clergy divorce—all of them important changes related to women's liberation, the sexual revolution, or both.

Moreover, even his list of influential issues has curious gaps. Ahlstrom mentions neither the ecumenical movement nor liturgical renewal as factors which have affected Protestant ministry in the last three decades (although he does mention them in a section on Roman Catholic ministry).

I also found Ahlstrom's comments to be overly biased for a historian. While I personally tend to agree that widespread support for the Moral Majority "is a most serious challenge for Protestant ministers," a more just historical evaluation would be that support for the Moral Majority is one contemporary expression of Protestant ministry in America.

Though the new essay by Ahlstrom is disappointing, the older essays are still worth reading. Ahlstrom concludes by mentioning the "prevailing uncertainty among ministers, both as to their purpose and to their capability in a rapidly changing world." Reading *The Ministry in Historical Perspectives* will not dissipate such uncertainty, but it will provide some landmarks from which today's ministers can take their bearings.

WILLIAM D. HOWDEN

The Graduate School
Princeton Theological Seminary

A Matter of Hope: A Theologian's Reflections on the Thought of Karl Marx, by Nicholas Lash. Notre Dame Press, Notre Dame, IN, 1981. Pp. 312. \$19.95.

Christian theologians, with some notable exceptions, have until recent decades ignored the work of Karl Marx or treated it as a foil in shaping their social and cultural interpretations. The emergence of liberation theology in South and Central America has changed this situation. A theology that is forged in the struggle against neo-colonial economic imperialism cannot ignore Marx's critique of capitalism. In this context, liberation theology has appropriated Marxist insights in a creative way.

Nicholas Lash's study is not a work in liberation theology, but it is a helpful interpretation of the thought of Karl Marx which can serve

as a background study for those who are ready to take a new, less biased look at this seminal figure of the modern world. The book is, in this sense, a useful introduction to the main theories of Karl Marx and a thoughtful clarification of points of convergence and divergence in Marxist and Christian perspectives.

The author argues in a preliminary way for the continuity of the work of the earlier and the later Marx. This question bears on the corollary controversy between proponents of a critical and a dogmatic Marxism. Lash recognizes the roots of dogmatic Marxism in the work of the master but stresses the centrality of a dialectical, critical approach in Marx's own works. Marx's theme from start to finish is human freedom and liberation, a theme that unfolds in his method.

The consideration of Marx's criticism of religion is of particular interest to Christian readers. It is generally known that Marx understood religion as a reflection of an alienated world. He understood religion as a cry of the oppressed, longing for liberation and release from their alienation. The truth of this insight, the author contends, is that "... in the measure that human beings *are* at the mercy of alien forces, their images of God will frequently tend to 'reflect' this fact ..." (p. 160). On the other hand, Karl Marx simply failed to recognize that theological critique of alienating images of God could and would be as valid as economic and political critiques. Here an Enlightenment prejudice and the influence of Feuerbach may have been more influential than Marx's theory of society. This prejudice may also account for Marx's assumption that religion would disappear while other expressions of the superstructure such as art and literature would continue.

Lash argues that Marx identified religion with the repressive force of the state, an understandable identification in nineteenth-century Germany. Since Marx assumed that the state would wither away once economic alienation had been overcome, he simply took it for granted that religion would disappear. Undoubtedly, Marx was religiously "unmusical." Within this framework the author stresses the significance of Marx's focus on social and economic alienation for a Christian understanding of redemption. "The doctrine of redemption does not afford the Christian any license to substitute a *theory* of reconciliation, of the 'transcendence' of alienation, for its practice" (p. 193). Thus, *with Marx*, he challenges an idealistic Christianity. At the same time, he faults Marx and Marxism for a

naive view that human alienation is overcome while death and mortality bound the human project. In this perspective, he faults Marx for an illusory optimism and unfounded eschatology.

This is a study of Marx and not of Marxisms, although the author recognizes that there is no access to Marx that is free of a century of revolutionary praxis and interpretation. He works skillfully in and through this tradition to open the work of Karl Marx to a theological reconsideration. To this extent, the volume will be useful in study groups and courses where there is concern for a critical yet appreciative reading of Marx's work. Along with Freud and Einstein, Karl Marx is a pivotal figure for the modern period and possibly one of the landmarks en route to our post-modern faith and theology.

GIBSON WINTER

Princeton Theological Seminary

Theology and Narrative: A Critical Introduction, by Michael Goldberg. Abingdon, Nashville, 1982. Pp. 288. n.p.

The phrase "narrative theology" refers to a wide range of recent theological work that often appears to have very little in common—apart from a shared belief that "virtually all of our convictions, nonreligious as well as religious, are rooted in some narrative" (p. 36). In this work, Michael Goldberg has tried to introduce some order into this confusion.

From the beginning one notes two different, though not necessarily contradictory, aims at work in the book. First, Goldberg gives indications that he wants to provide a "coherent, detailed survey which systematically examines the work of those engaged in doing narrative-based theology" (p. 254). The point of such a survey is to raise, from a single, consistent perspective, some crucial questions—especially regarding issues of meaning, truth and rationality—that emerge in the work of narrative theologians. In this way, Goldberg sets the stage for his second and primary aim, which is to devise a strategy for answering these questions and thereby to show how a narrative theology could be justified. The manner in which he links these goals shows that they can work together. On the other hand, they can also be divergent goals that lead to a lack of focus if not properly held together. Fortunately, Goldberg avoids this pitfall, with perhaps one exception. His treatment of the relation between biography and

theology (chapter 3) offers a clear analysis of the implications of biographical narrative for theology, thereby furthering the first aim of the book. But he tends to lose sight here of the second aim. As a result, this chapter, while providing some suggestive insights, is only loosely integrated into the rest of the discussion.

Goldberg's treatment of autobiographical narratives (chapter 4) is more closely related to the work as a whole. For there he reaches some conclusions about how life stories are justified, conclusions with significant implications for narrative theology in general. Using the autobiographical works of Will Campbell and Elie Wiesel as examples, Goldberg fruitfully explores the importance of adopting a standpoint that gives one a comprehensive view of life's realities, enabling one to take into account the full scope of one's engagements and to take a critical view of the self that allows for growth and the assumption of moral responsibility. Thus, he indirectly but effectively underscores the importance of this sort of comprehensiveness in any paradigmatic story (e.g., "the Christian story" or "the Jewish story") that would commend itself to us.

Goldberg next turns to a consideration of the use of biblical narrative in recent theology. In order to give a survey of the different approaches one finds here, and to do so in a way that sharpens the critical issues they raise, he suggests a threefold typology that corresponds to three possible areas of concern: 1) the structure and shape of biblical narratives; 2) the content of biblical narratives; and 3) the moral implications of biblical narratives. This overview is a valuable schematization that helps one to begin to see a bit of order in the welter of proposals related to biblical narrative. Moreover, Goldberg's analyses, though brief, are insightful and generally fair. As with all typologies, however, this one threatens to distort through simplification, a danger of which Goldberg himself is aware. But, in spite of his caveat (p. 155), his actual treatment gives no indication of how the theologians he examines go beyond the particular type under which they have been classified. For example, even though Frei, whom he places in the first type, does indeed focus on the structure of biblical narratives in *The Eclipse of Biblical Narratives*, his discussion in *The Identity of Jesus Christ* is very much concerned with the *content* of the Gospel narratives. However, in fairness we should note that Goldberg is concerned not to delineate all of the nuances of each theologian's work but to highlight the critical

questions that their diverse approaches raise. In this respect, his analysis is admirably successful. For his critique clearly brings out the failure of narrative theologies to deal adequately with questions about the relation between stories and reality (truth), the proper hermeneutic for rightly understanding stories (meaning), and the possibility of rational communication across storylines (rationality).

Having used his survey of narrative theology to sharpen some critical questions, Goldberg moves into an explicit consideration of these questions in order to show that it is possible to justify a narrative approach to theology. His discussion covers three areas of concern that one must address to justify a theology: 1) primary conditions of justification (meaning); 2) representative conditions (truth); and 3) affective conditions (rationality). Goldberg has adapted this schema from *Understanding Religious Convictions* by McClendon and Smith and has put it to good use. His discussion demonstrates that the justification of narrative theology is a complex procedure that cannot concentrate on only one issue, such as meaning.

Yet while his own proposal helps to clarify the issues involved and offers a suggestive guide through their complexities, it fails to deliver as much as his earlier discussion seemed to promise. Although his discussion of meaning is helpful (rightly emphasizing the importance of tradition in our own understanding of a narrative), his discussion of truth raises at least as many questions as it answers. He correctly stresses that the type of narrative involved determines the sort of truth questions we must ask. Furthermore, he rightly notes that some central biblical narratives make a historical claim. But does this mean that we should take such narratives as straightforward historical accounts? If not, how far should we press the concern for historical accuracy? Goldberg never helps us answer such questions. Also, in response to the question of how we can believe that God was really involved in the events recounted in such narratives, he insists that we must allow the narratives themselves to indicate what we will count as evidence for this God's existence. But such a response is perilously close to the relativistic position that he repudiates at other points. There is surely some truth in his argument. Yet it needs some qualification through a recognition of the need to be responsible to more than just the narrative's mode of reasoning. Such a recognition does emerge in his discussion of rationality. And even though it focuses on the transformational

effects of religious narratives rather than their representative claims, one could profitably apply his conclusions there—that all judgments are perspectival in nature but that it is nevertheless possible to engage in rational communication across storylines—to the issue of our belief in this God's existence. Apparently Goldberg intends such wider application of his conclusions about the rationality of a narrative-based theology. Unfortunately, he does not explicitly engage in this application himself.

What Goldberg's discussion reveals is a complex situation in which the question of whether convictions are justified cannot be answered with a simple yes or no. Rather, one discovers that they may be well supported in some ways, not so well supported in others. Also, following his logic to its conclusion, Goldberg notes that more than one story and its attendant convictions may be justifiable. Thus, although eschewing a relativistic perspectivism, Goldberg concludes that rational communication across storylines must also allow for the possibility of continued commitment to different stories, an important point in our pluralistic world.

In general, Goldberg has done a fine job of executing the task he set out for himself. Even if he has not settled all the issues he raised, he has set them out clearly and offered some suggestive solutions. Also, his survey of narrative theologies, which includes many more thinkers than those mentioned in this review, is clear and fair. In short, this book is an important contribution to the continuing discussion of the place of narrative in theology.

DAVID J. BRYANT

The Graduate School
Princeton Theological Seminary

Practical Theology, ed. by Don S. Brown-ing. Harper and Row, San Francisco, 1983. Pp. xi + 204. \$8.95 (paper).

What is practical theology? Is it simply a catch-all term for seminary courses about worship, preaching, Christian education, counseling, administration, and evangelism? Is it merely a compilation of helpful hints for parish ministers, a kind of "theological technology"? Or is practical theology a constructive theological discipline? Is it perhaps even, in Browning's words, "the most difficult branch of theology, requiring the widest range of theological skills and judgments"?

Questions such as these prompted an ecumenical conference on practical theology at the

University of Chicago in 1981. The six papers presented at the conference appear in this book, along with three essays drawn from other sources and an introduction by the editor.

The book has three sections. In the first, "Historical Perspectives," Edward Farley traces the history of the various meanings of the term theology and the resulting changes in theological education, changes which Farley sees as weaknesses. John Burkhart contributes a discussion of the work of Schleiermacher, who understood practical theology to be the crown of theological studies.

The second section is "Foundational Perspectives." David Tracy presents his understanding of practical theology in relation to what he sees as the other two sub-disciplines of theology, fundamental theology and systematic theology. Thomas Ogletree argues that all theology should be practical theology, expressed in the three dimensions of meaning, action, and self.

The third section includes essays about the various "regions" of practical theology. Dennis McCann writes on social action, Leander Keck on preaching, James Fowler on Christian education, and James Lapsley on pastoral care. A previously published essay by Browning on pastoral theology is also included here, since two of the other authors responded to it in their essays.

What emerges from these papers is a spirited discussion, at times even a debate, about the nature of the theological enterprise in general and practical theology in particular. On the back cover, the publisher claims this book gives the discipline of practical theology "new coherence." I doubt that any of the contributors would make that claim. Most seem to agree with Farley that "practical theology never has existed and does not now exist as a discipline. The closest it came to this was as a gleam in Schleiermacher's eye."

That same gleam can, however, be found in the eyes of most of these writers. They generally agree that practical theology can and should exist as a discipline. They believe that the church's practice should not only reflect but also contribute to her theological understanding. That does not mean they agree on everything. Several of the authors define the term, practical theology; none of the definitions is the same. As I said, this is a discussion and a debate. The authors take some preliminary steps toward coherence in practical theology, but it will take more than one conference and one book of essays for that coherence to be achieved.

Nevertheless, this is an important book. The issues raised in these essays will probably be the primary agenda for practical theology in the coming years. Browning's introduction is quite helpful in defining just what those issues are: Should practical theology be primarily concerned with the development of the skills of clergy, or has it a broader concern? Should practical theology be a critical, constructive theological discipline, and how should it go about it? What is the role of theological ethics in practical theology? What is the role of the social sciences?

While the book's primary value lies in the interplay between the perspectives of the various authors, some of the individual contributions merit attention in themselves. Everyone involved in theological education should be aware of Farley's critique of the present state of such education, dominated by the "clerical paradigm" which Farley considers inadequate. McCann's criticism of liberation theologies is also important reading. Farley's and McCann's critiques have been developed more fully elsewhere, but this book provides convenient access to them both. James Fowler's essay also deserves a wide audience. Many readers will be familiar with his theory of the stages of faith development. Here Fowler explains the place of such a theory in "a practical theology of Christian formation," an explanation which is not found in his major work, *Stages of Faith*.

Despite its many strengths, this book does have its weaknesses. Some valuable discussions about practical theology have been taking place at Perkins School of Theology (see the essays in the *Perkins Journal*, Summer 1982). A representative essay from that group would have made Browning's volume even better.

David Tracy's chapter is another weak spot. Tracy has many valuable things to say, but I expect readers not already familiar with his work may find his essay tough going: What he tries to say in twenty pages here took forty carefully-argued pages in *The Analogical Imagination*.

Tracy at least provides the footnotes telling where fuller explanations can be found. Browning does not. His essay contains a diagram of his understanding of the relationships between the various theological disciplines. Unfortunately, he does not explain the diagram, nor does he tell the reader that he has explained it elsewhere (in the *Union Seminary Quarterly Review* 36 [1981]:159-72).

Leander Keck's "Toward a Theology of Rhetoric/Preaching" has its own merit, but it is not really a part of the same discussion as the rest of the book. Its presence serves to remind

the reader that practical theology remains a fragmented field, with the quest for a coherent discipline just a gleam in the eyes of some scholars.

This volume can be warmly welcomed. It will help the larger theological community understand what that gleam is all about, while at the same time helping practical theologians take a few steps further in their quest.

WILLIAM D. HOWDEN

Introduction to Pastoral Care, by William V. Arnold. The Westminster Press, Philadelphia, 1982. Pp. 221. \$10.95.

A better title for this book would be, "Pastoral Care in the Context of the Parish." It is not an introduction to pastoral care in the sense that it contains lengthy discussion of the basis of pastoral care in the Christian tradition or biblical origins, its history in the life of the churches, and above all detailed presentation of principles and examples of how and how not to do it. Readers seeking that kind of basic introduction should look elsewhere. The value of the book is in its sensitive attention to many facets of the parish ministry which are the contexts of pastoral care and to what approaches are most appropriate in those contexts, grounded in an understanding of the Reformed theological tradition and of some of the human science disciplines.

With this last point in mind I found that the author, who was Associate Professor of Pastoral Counseling at Union Theological Seminary in Virginia at the time he wrote the book, presents a balanced view of human beings, stressing conversion, justification, and sanctification within a developmental view (p. 25). His principles for the integrity of pastoral care—initiative and faithfulness—and his theological resources—repentance, prayer, hope, and a respect for the sanctity of the self—all touch fundamental matters. Although these have a traditional, and even conventional ring, Arnold handles them in an insightful manner based on his own experience as a parish minister and subsequent role as a teacher of ministers. He is particularly acute in his treatment of the need for tactful initiative in many kinds of situations, and in his treatment of preparation for pastoral care in a congregation. He deals explicitly with community resources, stress, loss and grief, illness, family and marriage, and sexuality, devoting a short chapter to each.

The Reformed tradition is, indeed, visible in the book, with its emphasis on human limitation

as well as possibility playing some role throughout. Other doctrines, such as sin and grace, are discussed in knowledgeable fashion, although they are not as consistently used throughout, and do not reflect sometimes important distinctions made within the Reformed tradition.

In a volume such as this not every matter of importance in pastoral care could be treated. There are, however, three omissions that, I think, detract from its usefulness. The first is the book's rather exclusive focus on middle to upper middle class congregational life, and this from the nearly single perspective of the ordained minister, as if pastoral care done by lay people were not of much importance. The second is its preoccupation with crisis and crisis resolution, and its relative neglect of the elderly, the chronically ill, the handicapped, and the socially disadvantaged. The third matter is the virtually absent attention to the relationship between pastoral care and pastoral counseling. Arnold seems to suggest that pastoral care and pastoral counseling are entirely separate endeavors, but he does not explicitly discuss this important matter. In my view pastoral counseling is a form of pastoral care, the more general term.

I am a bit uneasy about the stance of this book that theology (and perhaps other disciplines) are external authorities to which we submit ourselves (p. 108). This one way theory-to-practice method seems mitigated in many places in the book but theology appears to be generally immune to modification from experience—in this case the practice of pastoral care.

Nevertheless, I can recommend this volume to ministers who have a basic grasp of and training in pastoral care skills and who seek a better understanding of its function in parish life.

JAMES N. LAPSLEY

Princeton Theological Seminary

Becoming Human, by Letty M. Russell.
The Westminster Press, Philadelphia, 1982.
Pp. 114. \$5.95.

The cover is bright and attractive, the size quite manageable, the language simple, the print readable. And it's about becoming human, a topic not terribly frightening since anyone who picks it up to read it already is, human, of course. But a phrase or an image might linger in a reader's mind or eye to haunt a bit: "we are God's utopia" (p. 42). "... Discover the possibility of human nurture through the freedom to be helped" (p. 94). Should the reader join

with others for study, as editor John Mulder indicates is the intention for the Library of Living Faith (of which *Becoming Human* is one of ten volumes), the author's simply stated and profoundly moving words might well motivate prolonged discussion and searching biblical and theological reflection.

For any who ever visited the East Harlem Protestant Parish when Letty Russell was pastor there or ever listened to her lecture to any one of a great diversity of groups or ever talked with her in public or private, *Becoming Human* will come as no surprise. As she says in the Foreword to the book, she has always been concerned in her ministry with becoming human and, as a woman, offers that concern here from the perspective of one who has not always been included in the definition of human nor identified in the norms for humanness.

To any who put value in imagery or economy, to those who see language as a gift for building community rather than a means for exclusion, this book, like her others, will be received with gratitude and admiration. As a crafter of words, Letty Russell shows us that even busy people, if they care enough, can write in provocative and instructive ways without using language that reinforces the very alienation or oppression against which the writing inveighs. Her words do not contradict the Word whom she lifts up before us as liberator.

The familiar themes of liberation theology are here, revealed in very traditional and oft-used doctrines and biblical texts. In a remarkably gentle way, however, that which has been hidden from so many of us, is held up and seen, perhaps for the first time. If not a first glimpse then there may be evoked from the reader an "oh yes, I'd almost forgotten." In an irenic manner the author identifies the dimensions of our life-as-usual styles in the church and in the world and invites us to consider, not a scary, life-threatening alternative but the possibility to become just that for which we yearn so much in the lonely, manipulative, competitive, defended arenas of our private and public lives. God as Creator, liberator, the one who invites us into a co-partnership, who meets us in the needy neighbor after we have been helped in our own need becomes again the one whom we have come to know in Jesus Christ. To see ourselves as "God's utopia" is not experienced as an invitation to the pseudo-grandeur of superiority and dominance but instead as a welcome into the freedom to be human with God and with others.

Letty Russell's integrity and gifts are woven into this book but the weaving is loose enough so that her readers, in the groups in which the book may be studied, may take up their own life strands of whatever color, age, texture, nature and become a part of that which, the author helps us to know again, is God's work in our becoming human.

Is it necessary to say that I appreciate this book, that I find in it the stuff of reflection and action that mark the life of discipleship? I anticipate with pleasure its use in seminary classes and in study groups in the congregation. I hope its truth will use me as student, teacher, disciple—someone becoming human.

FREDA A. GARDNER

Princeton Theological Seminary

The Tears of Lady Meng: A Parable of People's Political Theology, by. C. S. Song. Drawings by Claudius (Risk Book Series No. 11). World Council of Churches, Geneva, 1981. Pp. vii + 69. \$3.95 (paper).

This little "parable of people's political theology" is a vibrant example of the fresh theological expressions presently coming from Asia—slim on overt scholarly apparatus and rich in passionate engagement. Well-known Taiwanese theologian and ecumenist, Choan-Seng Song, adopts an ancient Chinese tale about human suffering and greed in the construction of the Great Wall and draws out startling insights about the way of Jesus in the Asian experience. The seeds of a political theology with an Asian twang are here to arouse a thirst for not only more Song, but more justice and compassion in a tragic world.

This booklet is an extended version of the D. T. Niles Memorial Lecture given to the General Assembly of the Christian Conference of Asia in May 1981, and is thus of a different genre than his larger volumes (e.g., *Third-Eye Theology* [Orbis and Lutterworth, 1979] and *The Compassionate God* [Orbis, 1982]) and numerous articles, particularly in ecumenical and Asian publications. In the Preface, Song notes the first buddings of a genuinely Asian theology of the people. While European dialectical theology has produced creative, if somewhat "foreign" fruit, its hold on Asian theologians (seen notably in D. T. Niles) is loosening as they embrace "whole-

heartedly the theology of Living in Christ with People" (p. vi). *Living in Christ . . . with people*—this could serve as a motto for the shift taking place as theological traditions from Europe take root in genuinely indigenous ways in Third World contexts; discourse arising out of being *in* Christ *with* the people rather than merely *about* Christ *for* the people.

Theology for Song is a synthetic art rendering symbols of reality based on the biblical heritage and the life which flows in the veins of the people. Thus, while North American theologians have spoken much of late *about* narrative, symbol, imaginative construction, etc., and have emphasized the public, engaged character of the theology, Song dares actually to try his hand at *doing* theology in this mode. He has clearly found a deep resonance of the Christian gospel in the Asian tradition. However, this is no one-way street as the experience of peoples embedded in the folklore brings fresh questions to the biblical tradition.

The book comprises two quite different parts. The first is a simple, spacious, and amply illustrated rendering of the ancient tale called "The Faithful Lady Meng," while the second is an interpretive recapitulation marked by clear historical explanation and bold contemporary hermeneutic.

First the tale: in order to build the "Great Wall," the Emperor must sacrifice ten thousand people to the God of national security. Wan (meaning "ten thousand") is torn away from his bride at the wedding feast to die vicariously so that construction can continue. When the abandoned Meng weeps deeply before the wall, it collapses, disclosing her husband's bones. Hearing of this marvel, the Emperor desires to possess Meng, but is thereby led to grant her three requests: a 49-day festival in honor of Wan, the presence of the Emperor and his officials at the burial, and the construction of a sacrifice tower. These tasks accomplished, Meng climbs onto the tower, curses the Emperor for his wickedness, and dives to her death into the river. Enraged, the Emperor orders her body cut into tiny pieces which change miraculously into small silver fish who forever bear the soul of the faithful Meng.

In the second part, Song develops from this pithy tale a "political ethic of the cross of Jesus" (p. 25). The tale is firstly one of idolatry; the Emperor worships the God of National Security to which countless lives are sacrificed—"so much grass and weeds" (p. 29). This is the dynamic of many repressive regimes in Asia today where "martial law court trials are ritual murders com-

mitted on the altar of national security" (p. 32). The tale uncovers this idolatry of power for what it is—a cult "securing" the rulers while the people suffer. What kind of "political theology" and "power ethic" can hope to confront such Titanism? The answer lies in the "womb of people's experience" (p. 29) where new life is brought forth in tears and then laughter—a people's theology experientially rooted in tears and suffering, theologically founded on participation in God's history of suffering love. But how can a "power ethic of living in Christ with people" (p. 35) overcome the dictator's power? Like Jesus and the Buddha, God is moved to tears in the tears of the people. The Christian political response can thus no longer be towards a theocracy nor violent revolution. The well-springs of transformation are in the people's tears of humiliation, oppression and misery; its dynamic comes from the priority of love over might as we dare to speak the truth to the oppressor.

In subtle contrast to Latin American theologians of liberation, Song *contrasts* the vanquishing God of the Exodus with the incarnating, vulnerable God of Jesus Christ. Love is moral power in weakness and the power ethic of love disarms the "power that rapes" (p. 49). Thus, Song can speak of "the survival of the unfittest" (p. 56)—Darwin and Nietzsche move over!

This all sounds very noble, but can this "tearful truth" be politically effectual? Song is emphatic that Christ-like powerlessness can transform into a different mode of powerfulness. We are to encounter the powerful in the powerlessness of Christ, staking our lives on the claim that the powerful of the world cannot stand against the truth, and thus filling their ears with the tears and pain of the people's history. In this way it is possible to participate in the "history of the cross and resurrection in Asia" (p. 65). As Song puts it: "the wounded heart of the people must sing" (p. 53) and Song begets a song—a hymn of "living in Christ with people." However, it remains to be seen *how* such tears and suffering can be transformative in the context of Asian political oppression. A dialogue between mournful Meng and militant Marx seems inevitable, and promises to shed shafts of penetrating light on our understanding of God's ways with the world. Whatever transpires, we can be grateful for a fresh voice from a different place. Perhaps we shall yet be given the grace and thereby find the courage to weep before the pyramids and Great Wall Streets of our culture

and once again stammer the truth of God's people in costly love.

IAN C. COATS

The Graduate School
Princeton Theological Seminary

The Caring Church: A Guide For Lay Pastoral Care, by Howard W. Stone. Harper and Row, San Francisco, 1983. Pp. 106. \$5.95 (paper).

Howard Stone, Professor of Pastoral Care and Pastoral Psychology at Brite Divinity School, brings to our attention a disturbing observation: there is a growing tendency in the churches to leave pastoral care to the ordained minister. There are several reasons for this decline in lay care. First, the advent of specialization in pastoral counseling seems to correspond to a growing belief that pastoral care can be performed only by ordained clergy. Second, many parishioners do not believe themselves to have the necessary skills to perform pastoral care. Consequently, much potential lay care is not done because of the lack of confidence on the part of many lay people.

Historically, lay persons, as well as clergy, have been involved in pastoral care. Drawing upon the historical work of Clebsch and Jaekle (*Pastoral Care in Historical Perspective*), Stone defines this ministry as "helping acts, done by representative Christian persons directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns." Since the phrase "representative Christian persons" is not restricted to ordained clergy, then pastoral care is seen as the responsibility of the total Christian community.

Stone creatively addresses this important lay issue by presenting a "training paradigm." The paradigm consists of eight sessions in which the minister teaches pastoral care to a group of parishioners, using his book as a text.

Before launching into the eight training sessions, Stone provides a sound theological justification for lay pastoral care. In a word, Christian life is to be lived according to the biblical command to love our neighbor (synoptics, John, Paul). One way to love our neighbor is by means of pastoral care. Stone further supports specifically "lay" care by borrowing the themes of "vocation" and "the priesthood of all believers" from Luther. Vocation determines the circum-

stances of ministry. No individual's station in life is higher than another. Thus, individuals are to give care in whatever everyday circumstances they find themselves. The doctrine of the priesthood of believers correspondingly asserts that all Christians have definite ministries to perform in those circumstances. One result of this theological position is that in terms of pastoral care no fundamental difference exists between laity and clergy.

How can ordained ministers assist lay persons to perform their callings of vocation and priesthood? Stone answers this question with his "training paradigm." This practical section of the book begins with concrete planning and administrative suggestions on how to start developing a lay pastoral care group. He includes suggestions on recruitment, size of group, attendance commitment, timing of teaching the course, lay leadership, and the possibility of an ongoing group. Following these basic administrative issues are chapters on each of the eight sessions. For each session we are given a brief outline structuring the session, including the amount of time to be spent on each topic. Also, suggestions for homework are given. This basically involves practicing what was learned and reading the next lesson.

Session two presents the psychological foundation for good pastoral care. Building on the work of psychotherapists such as Carkhuff and Rogers, Stone asserts that "the relationship is the foundation upon which all pastoral care is built and is the base of all care offered." Accordingly, in succeeding sessions lay persons learn skills which enable them to develop effective care relationships. Such skills involve attending behaviors (nonverbal aspects of communication), effective listening and responding, and problem solving. These skills are learned in relation to pastoral care issues such as hospital and shut-in visitation, grief, referral, and suicide.

As a teaching manual, *The Caring Church* is well written. Characterized by brevity and succinctness, the work is appropriate for use by laity. It can serve also as a good and quickly read pastoral care review for the ordained minister.

There are two issues, however, that should be addressed. First, Stone does not adequately set out the role of the ordained minister in relation to pastoral care. Whatever is distinctive about clergy care is downplayed in order to highlight lay care. Thus, such issues as the parishioner's differing expectations toward laity and clergy are too easily dismissed.

Second, the biblical command to "love your neighbor" remains a general criterion for care. Stone does not develop specific biblical or theological criteria which would both shape and judge concrete caring acts. That role is assigned to his psychological foundation for care, the therapeutic relationship. How does this psychological foundation help us to judge whether our caring acts conform to the "love command"? It would be easier to answer this question if Stone had balanced his theological section with a corresponding psychological section, giving attention to their relationship.

All in all, *The Caring Church* is a brief but potent challenge to laity and clergy to broaden their perspectives on pastoral care. It is hoped that the challenge will be accepted because it is important. The result could be more effective lay pastoral care.

GENE FOWLER

The Graduate School
Princeton Theological Seminary

I Believe in Church Growth, by Eddie Gibbs. William B. Eerdmans Publishing Co., Grand Rapids, 1982. Pp. 460. \$8.95.

This book is part of the "I Believe" series edited by Michael Green, who in his Preface describes it as "a fascinating diagnosis of the Church's disease in the West," where churches for a long time "have been accustomed to think in terms of survival, not of growth." What makes Gibbs' topic controversial with some is their objection not to church growth but to the so-called Church Growth Movement, some of whose principles they feel are a compromise of theological integrity. An example would be the hotly debated homogeneity principle, which states that because people do not like to cross racial, linguistic, or class barriers, churches should seek growth among their own kind. When an observable fact of human sin is translated into an evangelistic principle, the price of church growth is too high for many.

Eddie Gibbs understands that. Although he identifies with the movement, his book is one of the more theologically balanced of the church growth offerings to date. While drawing heavily and appreciatively upon the writings of Donald McGavran, Peter Wagner, and other church growth leaders, he is forthright but fair in his criticism of their lack of kingdom emphasis, citing works that point to their failure to distinguish between the Church and the kingdom

of God and between the Church and the churches, and to their neglect of the ambiguities of human existence and the demonic possibilities of all human institutions, including churches, whose missionary efforts are often seen as dehumanizing imperialism.

Nor does Gibbs subscribe completely to the concept of a homogeneous congregation, arguing that the church should not reflect the divisions of society but instead be an example to the world of the unity and diversity of the body of Christ. "If the gospel has truly brought reconciliation and a mutual appreciation, then the local church should demonstrate the reality of this theological truth in practical terms as a testimony to the community" (p. 125).

The first two chapters of the book lay a solid theoretical foundation for the more practical chapters that follow. Observing an overemphasis on numerical growth in early church growth thinking, the author acknowledges that church enrollment is not to be uncritically equated with a genuine turning to Christ. Nor is church growth the totality of mission. The heart of the gospel is Jesus Christ, not the church. Yet after a review of covenant history and theology the author concludes that church growth is definitely on God's agenda, even though Gibbs sees little or no evidence that the people of the Old Testament were aware of any missionary calling. Israel's witness was "not so much a missionary force as a magnetic presence. Her quality of life was intended to demonstrate to the surrounding nations that God was in her midst" (p. 40). This emphasis, according to Gibbs, was not entirely displaced in the New Testament by the new stress on mission. The importance of the church's drawing power cannot be overlooked. "There can be no spiritually significant church growth without church renewal" (p. 42).

In chapter two Gibbs presents an excellent and biblically sound corrective to the Church Growth Movement's lack of emphasis on the Kingdom of God. Properly defining the term as the reign or rule of God, he wrestles with the paradoxical nature of the kingdom, appealing for a correct understanding of the tension between the growth of the church and the realization of the kingdom. Too great an identification of the two leads to ecclesiastical deification and denominational aggrandizement. To disassociate the two, on the other hand, "breaks the nerve-cord of hope and destroys the community of commitment to Christ as Saviour and Lord" (p. 80). Eschewing any separation of the vertical and horizontal dimensions of reconcil-

iation, he insists that the gospel is both personal and social. "Repentance includes turning away from social as well as personal sins. Salvation is not simply individualistic and other-worldly" (p. 70).

There follows another predominantly theoretical chapter on "Gospel and Culture," in which, after describing various views of the relation between Christ and culture, he defines the relationship between culture and revelation, opting for "dynamic equivalence" as a hermeneutical principle. He then addresses the problems of contemporary communication, suggesting alternative cross-cultural approaches and delineating the roles of the communicator, the receptor, and the Holy Spirit in the process. It is in this chapter that he discusses the pros and cons of the homogeneous unit concept.

In chapter four the author presents a convincing rationale for data gathering and statistical interpretation. The church must know itself and its community. Though his figures and examples are drawn from Britain, many of his conclusions are relevant to (indeed, have been influenced by) the North American scene.

"Medium and Message" is the title of chapter five, in which he lists and amplifies twelve basic requirements for a church-based evangelism program, beginning with prayer meetings as the power base. He appeals for a biblical theology of conversion, an inductive strategy (G. Hunter's approach) for reaching resistant people, based on an awareness of human needs (A. Maslow's hierarchy) and an understanding of the decision-making process (J. Engel's scale).

Gibbs sees the establishment of fellowship groups as a significant factor in church growth. For this reason he devotes two chapters to the subject, dealing in chapter six with the strategic importance, purpose, and problems of small (primary) groups, and with leadership considerations, members' roles, and communication patterns. In chapter seven he examines the structures and strategies relating to secondary (13 to 175 persons) and tertiary (more than 175) groups, adopting Peter Wagner's formula: "celebration + congregation + cell = church," and describing the role of each in the evangelistic strategy of the local church.

Under the chapter heading "Equipping and Mobilizing" Gibbs suggests seven reasons why some lay people are reluctant to get involved in the church. He then defines, describes, and classifies the gifts of the Spirit, distinguishing them from natural talents and suggesting how they should be mobilized through Ralph Winter's

"modality" (people-oriented) and "sodality" (task-oriented) community structures.

The author agrees with the church growth emphasis on pastoral leadership, though he rejects the super-star approach of the success-oriented American culture. Styles and models of leadership vary, as do the avenues of change. All of these are listed and described in chapter nine, in which Gibbs presents his British adaptation of John Wimber's hierarchical model for relating appropriate management skills to different sized churches. The pastor of a church of 50 members, for example, functions in the management style of a foreman, while the pastor of a church of 1000 functions as the chairman of the board. The concluding section on the qualities of a Christian leader, who "is called to be a shepherd, not a jockey" (p. 390), is, for this reviewer, the best part of the chapter.

In his final chapter Gibbs deals with the theology and practice of church planning. He underlines the importance of working for consensus in establishing objectives and achieving goals, and the need for workable plans, an organizational framework, adequate resources, enthusiastic participation, good internal communications, the ability to cope with change, and periodic review and evaluation. "A goal," he declares, "should be seen as a moveable target and not as a fixture" (p. 414).

Some people serve a useful purpose as collectors and integrators of other people's ideas. Eddie Gibbs has drawn upon many sources in putting together what he hopes will serve as a practical handbook for ministers and lay Christians interested in church growth. It is not a textbook on evangelism, however, for the author does not address such crucial matters as the relation of Christianity to other religions, how to prepare and organize for evangelism in the local church, how to teach interpersonal witnessing skills, the dynamics of faith decision, and many other issues relating to the theology and practice of evangelism, all of which have a vital bearing on church growth. Noticeably missing from his bibliography are titles by George Sweazey and other leading contributors to the copious literature on evangelism.

Although the book was written for a British public, American readers will find it easily adaptable. Despite his occasional repetition and use of church growth jargon, Gibbs' writing style is never tedious nor his content boring. There are voluminous illustrations and many quotable lines, notwithstanding his consistent use of non-inclusive language. Because so many

of the topics interrelate, overlap, and are referred to in more than one section of the book, the next edition, if there is one, should be indexed.

That such a volume should come from an Anglican pen in Great Britain is remarkable and encouraging, remarkable because of the British aversion to flamboyant techniques and to a preoccupation with numerical growth, and encouraging as a sign that some churches in England can be and are being shaken out of their spiritual doldrums. Gibbs has rendered a great service to the Church Growth Movement both by calling attention to and by exemplifying the evolution that has taken place in church growth thinking, which has become more palatable to its critics as their legitimate concerns have been heard and incorporated. Despite the title of the book, it is questionable whether Gibbs should actually be considered part of the Church Growth Movement. Though he endorses many of its ideas and methods, he differs so radically with some of its basic principles that one wonders if he belongs in the same camp with Donald McGavran and Peter Wagner, whom he greatly admires.

All of which prompts this reviewer to ask, Will the real Eddie Gibbs please stand!

RICHARD STOLL ARMSTRONG
Princeton Theological Seminary

BOOK NOTES

by J. J. M. ROBERTS

KIRKPATRICK, A. F., *The Book of Psalms*. Baker Book House, Grand Rapids, MI, 1982. Pp. cxii + 852. \$19.95 (paper).

This volume is a reprint of the commentary originally published by the Cambridge University Press in 1902. Since the original edition has not been updated in any way in this new printing, the work does not reflect any of the significant currents of Psalm research that arose after 1902. Thus neither the important development of form criticism, initiated by Gunkel and modified by Mowinckel, that has dominated Psalms research since the 1920's, nor the attention to comparative Near Eastern material, first involving Egyptian and Mesopotamian texts but in more recent years concentrating on Ugaritic literature, finds expression in this volume. It does not reflect the current state of scholarship, and for that reason it is not the commentary to buy if one is on a limited budget and can afford only one commentary on the Psalms. It is full of useful information, however, and in addition to being of historical interest for the shifting currents in Psalm research, some may find Kirkpatrick's exposition of the Psalms devotionally enriching. If one already owns one or more modern, critical commentaries on the Psalms, this volume could be a useful addition to one's library.

A Concordance to the Apocrypha/Deuterocanonical Books of the Revised Standard Version. William B. Eerdmans Publishing Co., Grand Rapids, MI, 1983. Pp. 479. \$35.

This concordance, produced from the computer data banks of the *Centre Informatique et Bible* of the Abbey of Maredsous, Belgium, contains an entry for every word that appears in the 1977 edition of the RSV Apocrypha/Deuterocanonical Books. It is a tool for which every student of the intertestamental literature will be thankful. Used together with Nelson's earlier *Complete Concordance of the Revised Standard Version Bible* it provides the scholar, student, or working pastor a handy and easily accessible tool for tracing themes, concepts, or motifs from the Old Testament through the Apocrypha into the New Testament. It should help open up the

treasures of the Apocrypha to more students of the Bible, and the serious student can hardly afford to be without it.

CRAIGIE, Peter C., *Ugarit and the Old Testament*. William B. Eerdmans Publishing Co., Grand Rapids, MI, 1983. Pp. vii + 110. \$5.95 (paper).

This is an excellent introduction to the discoveries at Ugarit and their bearing on biblical interpretation for the general reader. Craigie, who is a Ugaritic specialist as well as an accomplished biblical scholar, gives an interesting account of the archaeological discoveries at Ugarit, a balanced, though debatable, history of the decipherment of Ugaritic, and a very judicious treatment of the value of Ugaritic for the interpretation of the Old Testament. One could argue over details, but it would be hard to find a better general introduction to Ugarit and its culture for the average, biblically informed reader.

BAILEY, Lloyd R. (ed.), *The Word of God: A Guide to English Versions of the Bible*. John Knox Press, Atlanta, 1982. Pp. 228. n.p.

With the proliferation of new English translations of the Bible that has taken place in recent years many people are at a loss which version to buy. There was a real need for a scholarly, yet popularly written, appraisal of these various versions, and this new volume edited by Bailey fills that need admirably. Eugene A. Nida discusses the reasons for so many Bible translations, and a number of scholars contribute essays on particular translations: Bruce M. Metzger on the Revised Standard Version, Roger A. Bullard on the New English Bible, Keith R. Crim on the New Jewish Version, Barclay M. Newman, Jr., on the New American Standard Bible, Bruce Vawter on the Jerusalem Bible, William F. Stinespring on Today's English Version, James D. Smart on the Living Bible, Walter Harrelson on the New American Bible, and Robert G. Bratcher on the New International Version. Bratcher also contributes a comparative discus-

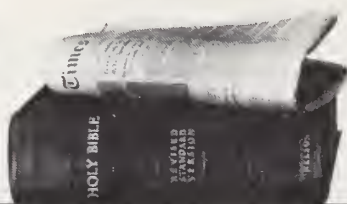
sion of various Study Bibles. In addition to these eleven studies, there are two appendices and an annotated bibliography. Bailey writes on the comparison of versions in one appendix, but in some ways the most interesting essay in the book is Bullard's appendix discussing the historical background and some of the characters involved in the translation of the original King James Version.

This collection of essays deserves a place in every church library. The preacher who finds himself or herself constantly advising church members which version or versions to buy will find this volume a rich and valuable resource.

NIDA, Eugene A. and William D. REYBURN, *Meaning Across Cultures*,

American Society of Missiology Series, No. 4. Orbis Books, Maryknoll, NY, 1981. Pp. vi + 90. \$5.95 (paper).

In contrast to Bailey's volume, which is primarily concerned with evaluating recent translations of the Bible into English, this work is concerned with the problems that face a Bible translator who is attempting to translate the Bible into a non-Western language. It presents a popular but nonetheless sophisticated analysis of what is involved in translating a message across cultures. Both authors bring a wealth of translation experience from their work in the Bible Societies, and the work is full of insights that will be helpful to anyone involved in translation work or, for that matter, to anyone who just wants to evaluate a translation.



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